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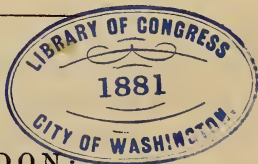
LATE OF HALSTEAD, ESSEX.

WITH

SOME ACCOUNT OF TWO OF HER CHILDREN.

17
—
1813

“ All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.”—PSALM XXV. 10.



LONDON:

HARVEY AND DARTON, GRACECHURCH-STREET.

1842.

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INTRODUCTION.

THE following pages are introduced to public view from the consideration, that, to some by whom the writer was known and valued, they will possess the interest which such recollections naturally excite, while it is hoped that the instructive remarks contained in this abridged journal, and the exemplification of the Christian character which it exhibits as very much maintained from youth to a period extended far beyond what might have been expected from the delicate state of her health, may tend to quicken in others, the desire which she recorded when about seventeen years of age, and which continued to be the exercise of her mind throughout her earthly pilgrimage,—that she might be purified, and made what her Heavenly Father would have her to be.

Mary Jesup, daughter of John and Elizabeth Brown, was born at Bayford near Hertford on the 3rd of 3rd month, 1770. Her mother died in her childhood, but the loss of maternal care was much supplied by her valued aunt, Mary Jackson.* At an early period of her life, continued

* For some account of this Friend, see *Piety Promoted*. Part XI.

bodily weakness, with symptoms which threatened consumption, induced and afforded frequent opportunities for serious reflection, often during walks taken for the improvement of her health. Being thus introduced to an experimental knowledge of the benefit of retirement and exercise of spirit as in the Divine presence, it continued to be her frequent practice through life; and her concern that her friends might be more generally impressed with the importance of thus seeking for fresh supplies of spiritual food, was evinced in the publication of an address, printed in the year 1820.

There appears to be but little to add to the explanatory notices which are placed at intervals in the Diary, to enable the reader to trace the Christian course of this beloved friend; but it may be interesting to learn that, while thus earnestly desirous to be found diligently pursuing the path of religious duty, she was strengthened to sustain the various trials which fell to her lot with a great degree of resignation. This blessed experience, with a cheerful natural disposition, enabled her, notwithstanding the infirmity of deafness, to remark during her last illness, that she thought few had enjoyed life more than herself. Her company was thus rendered agreeable to her young friends, and she often evinced the interest she felt on their behalf, by epistolary correspondence, on which it is believed a blessing frequently attended.

One who had for many years enjoyed this privilege of her friendship, when informed of her decease, expressed his feelings in the following terms:—"Thy letter, received this morning, has deeply interested and affected us: though prepared for its contents, we cannot, in looking back to the personal worth and Christian excellence of our dear departed relative, hear of her removal without a renewed consciousness of all those gentle, unobtrusive, and truly Christian graces, which adorned her character, and so justly endeared her to those who had the privilege of truly knowing her. But He whom she has served faithfully, has indeed dealt mercifully with his servant, in releasing her from further suffering and conflict; and *for her* we are bound to return Him thanks, giving and praise. In my own small circle of friends I can call to mind no one, now removed by death from works to rewards, with the exception of my revered uncle ——, whom living I loved more, whom, though dead, I shall oftener and longer remember."

Her desire to discharge her highest duties, as a wife and a mother, is evident in the Diary and letters to her children; and it is not too much to say that it was answered by ability to fill these important relations so as to adorn her profession. Friends of her Monthly Meeting say, in their testimony respecting her, "In her conduct and conversation she was watchful and circumspect, and in her frequent association with those not

in religious profession with us, whether for benevolent purposes or otherwise, she evinced a lively concern for the steady maintenance of our various Christian testimonies. In the exercise of her gift as a minister, she was careful to wait for the fresh evidence of the Divine anointing, and being thus renewedly qualified for service, her ministry was lively and instructive, and her gospel labours acceptable to her friends."

May He who is often pleased to accept and to own the ministry of the *pen* as well as of the *lip*, render these evidences of the faith and devotedness of his handmaid, subservient to the good of his people, to the praise and glory of his grace, who made her "accepted in the Beloved."

The short memoirs of two daughters of the writer, will, it is believed, be interesting and instructive, particularly to the youthful reader.

3rd mo. 10th, 1842.

EXTRACTS, &c.

3rd mo. 4th, 1787. YESTERDAY I was seventeen years of age. Went to meeting, where help was given to breathe to the Almighty for strength and assistance to follow Him in the way of his requirings.

14th. Prevented going to meeting, but took a walk in the afternoon with the New Testament, and was favoured with strong desires to serve the Lord.

19th. Attended the Quarterly Meeting; Rebecca Wright* was present, who mentioned that in her early years, when she attended our Meetings for Discipline, she was led to consider the great importance of the queries, with desires that she might come up to them in every point; and that she had found much satisfaction in these meetings: these observations led me to reflect how unconcernedly I have often sat in them. At this time a desire attended my mind that I might endeavour after greater solidity on these occasions, as well as in meetings for worship.

4th mo. 15th. At Ware meeting; where I was concerned to lay my low and miserable state before the Lord, with desires that He would assist me the remainder of my days to overcome temptation—that I might bless and praise Him who has delivered me from manifold dangers of being drawn away by the de-

* A Friend from America.

ceiver, who lies in wait to destroy all appearance of good ; and I had faith to believe that I should get the victory, if my heart were staid on the Father of mercies.

5th mo. 23rd. In the early part of our meeting I was much tried with drowsiness, which I strove to overcome, and the Almighty was pleased to break in upon my soul, and to raise desires that I might be purified, and made what He would have me to be.

6th mo. 13th. Prevented attending meeting by indisposition. Had desires after the right way, but indulged in some unprofitable reading.

14th. Again indulged in unprofitable reading, which my mind retained after I had laid aside the book, and considering how precious time is, I thought it would have been safer for me, had I read something of a religious nature, from which wholesome and instructive reflections might have been elicited.

7th mo. 10th. At Ashwell. Walked before breakfast, and read in the Archbishop of Cambray's Meditations: I had strong desires to witness that humility which is so frequently enjoined by him. I went to meeting with cousin E. T., (with one aged friend we composed our meeting.) I was led fervently to supplicate in the secret of my heart for those in this place who are under our name, and that during my short stay I might be a good example to them. Blessed be the name of the Lord, He was pleased to make good his promise, that, where two or three are gathered together in his name, He will be in the midst of them.

11th. Walked out, and took with me the Archbishop's Meditations, which excited in me still greater

desires to witness true childlike simplicity, and submission to the heavenly will, and that I might take up my daily cross, and follow Him who was "meek and lowly of heart."

7th mo. 9th, 1789. Walked in the morning with Thomas à Kempis's "Imitation of Christ." My mind was humbled by a consideration of my own deficiency, and a cry was raised, I trust in deep humility, for strength to devote my whole heart to the service of the Most High. Went to meeting, where I sat in great drowsiness and poverty, endeavouring in vain to get the victory; till recollecting the promise of our dear Lord, "Whatsoever ye ask in my name, believing, ye shall receive;" I petitioned for strength, with full assurance that it would avail; and immediately the clouds dispersed. I was enabled to be truly thankful for so great a favour, although at intervals wandering thoughts disturbed my devotion.

24th. I have been daily concerned that *self* may become of no reputation; but, alas! how little progress do I make; trifles, self-love, vanity, and a desire to gain the world's esteem, greatly retard my progress. I was deeply exercised this morning in a retired walk before breakfast, under a sense of my great neglect, and how far I am from that disposition which our Saviour enjoins, and pronounces blessed: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; Rejoice, and be exceeding glad." I am so far from rejoicing at the reproaches of men, that I am desirous of avoiding the mortifica-

tions and frowns of the world, and wish not to forfeit its friendship, though I am anxious for the attainment of a better inheritance. How unreasonable are these desires, seeing that "the friendship of this world is enmity with God!"

[In the year 1792, Mary Brown left her father's house at Hertford, to reside as teacher in a friend's family at Staines in Middlesex, and from many of the intervening memoranda, she appears deeply to have felt the importance of this situation, and earnestly to have sought for the needful supplies of divine strength to enable her to perform her duty therein.]

1st mo. 16th, 1796. I felt this morning when assembled with my friends for the solemn purpose of worshipping the Almighty, such a flow of gospel love towards some individuals, as it is not easy to express; particularly such as have been visited with the day-spring from on high, and have conformed in exterior to our self-denying principles. Ah! how did I long that these might not forget the day of their espousals, and sit down contented with the form of godliness, without experiencing the power thereof to cleanse and purify from all manner of uncleanness. I experimentally know the danger there is of this being the case, for in the year 1790, after long and painful conflict with the spirit of this world, I was enabled in deep humility to make such a total surrender of my own will, that for the space of two years, I think I scarcely acted contrary to my belief of duty; my desires to serve the

Lord were strong, and my exercise on my own account, and on account of others, was strong and weighty. In 1792, I believed it my duty to open my mouth in public testimony, soon after which many and sore were my probations, fearing that I had not waited for a sufficient commission to speak, attended with an apprehension that I had not the unity of my friends; by thus reasoning, instead of simply yielding to the manifestations of duty, I gradually lost ground, and though I have all along been preserved from forgetfulness of the Author of my being, or of my duty to Him, I have yet painfully felt, that I have not kept so closely to my safe guide as I ought to have done. For about six months past, my earnest solicitude has been renewed with increasing ardour, that I may become fitted and qualified for the Master's use.

[It appears that from this time she was more frequently engaged as a minister, and was acknowledged as such in the year 1798.]

5th mo. 16th. I may acknowledge, with thankfulness, that I have experienced of late no abatement in my solicitude after the attainment of a state of Christian perfection, though there still remain in my heart some dispositions which spring from a corrupt source.

22nd. This week I attended several sittings of the Yearly Meeting in London, in which my mind was generally engaged in travail for the support of our discipline, and for a revival of ancient purity amongst us as a society.

6th mo. 10th. This evening I have felt of a truth

that the reward of obedience is peace. I called upon a friend to inquire after a young woman, apparently near her end. The consideration of the loss society would sustain by the removal of such a valuable member was so deeply impressed on my mind, with strong desires that we might follow her example, that I was most easy to express my feelings. Another in the company was afterwards led pretty largely to exhort the young friends present to a faithful dedication of their hearts to the divine will. How has my soul been bowed before the throne of grace, seeking for ability to become indeed what the Lord would have me to be; and I can testify to the praise of that power, which has helped me in an especial manner of late, that I do firmly believe his grace is all-sufficient, and whatever our trials and difficulties may be, we shall be extricated therefrom, as far as is needful for us, if we are but patiently waiting upon, and looking up to the Author of our being for deliverance.

9th mo. 4th. I was too much indisposed to attend the morning meeting. During the absence of that part of the family which attended, I retired to my chamber, and endeavoured to worship the Father of mercies in spirit and in truth. What ardent desires filled my soul that I might press forward after an advancement in true religion! The necessity of setting the Lord always before my face was deeply impressed on my mind, with fervent desires that I might continually bear in mind that I am in the presence of the all-seeing God, whose watchful eye penetrates the most hidden thoughts of my heart, and who knows the

most secret word and action of my life. How can this be sufficiently enforced upon the mind of an accountable being? My spirit longs to feel it invariably; that so, no unjustifiable desires or thoughts may be cherished, but that there may be a looking to an omnipresent Being for counsel in all our steppings along. I was led in an especial manner thus to petition in the secret of my soul, "Make me to experience greater degrees of purity than I have yet attained.—Oh! for deep humility, that humility which not only makes us think meanly of ourselves, but willing to be thought meanly of by others. May every seed of pride, vanity, and self-love, be rooted out. Let me have no will of my own, O my God! but make me what Thou wouldst have me to be." I was led to look at the attainments of some of the Lord's servants, and the clear view they have, at times, been favoured with, of the states of individuals, though perhaps far separated in body, and I was discouraged, from finding but little of this in my own experience: I was desirous to know the cause, and whether I was indeed building on the right foundation. A comfortable calm ensued, and I had to remember that every member had not the same office, but to different persons, different services are allotted; and I was favoured to rest quietly in the conclusion, that if I did not deprive myself of any spiritual gift by my own unfaithfulness or unbelief, all would be well: but may I be preserved in such a state of waiting and watchfulness, as not to miss of any good intended for me. Ah! there needs more deep travail of soul, and a more close walking with God. O that the people

knew what they are depriving themselves of for want of this watching unto prayer.

27th. A painful exercise of mind has been for some days my experience: such poverty! such strippedness! such a desertion of all good, that faith has been ready to fail. I sat at meeting, both morning and afternoon, in a state of deep inward mourning that is not easily expressed. Towards the close of the last meeting I had to remember what our dear Lord said, "Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." A gleam of hope succeeded, that intercession would at this day be made for such poor tossed souls as are sincerely desirous to become faithful followers of a crucified Saviour.

[The following memorandum, dated 11th mo. 1822, was found at the close of the sheets from which the preceding Extracts are selected; and as it alludes to them, and to the exercises and temptations the writer had passed through when young, it may not be out of place to introduce it here.]

Having this day been looking over the earliest memorandums of my life, my spirit has been tendered in the retrospect of the gracious dealings of my God and Saviour with my soul; and musing on the propriety of destroying some of the foregoing simple remarks, I seemed to be restrained from doing so. The exercise of my spirit between the age of seventeen and twenty years, under the prevalence of strong temptation, is now so fresh in my memory, that I have been ready to exclaim, "I remember my affliction and my

misery, the wormwood and the gall; my soul hath them still in remembrance:" and when I reflect on the preservation afforded me, and the extension of an unseen arm for my support, (under these conflicts,) my spirit is humbled within me, and thanksgiving and praise are raised in my heart to the Father of mercies, who has, I trust, more clearly revealed his Son in my heart, and given me ground to hope for redemption through his blood, even the remission of sins. Oh! love unutterable!

2nd mo. 17th, 1797. Previous to spending half an hour with one who is not a member of our Society, I was enabled, in a peculiar manner, to seek after preservation from all unguarded conversation. In the course of my stay, I was requested to write to the bookseller for a novel; then it was that I felt the advantage of having previously sought for preservation; and I had resolution given me, without hesitation, openly to express my disapprobation of books of that nature, and that I believed it safest to spend the time far otherwise than in reading such works.

23rd. I am conscious of a fault in not concealing from a friend some unkind hints that a person dropped concerning her; may I be more particularly guarded against tale-bearing and detraction.

24th. I was enabled to express my real sentiments in conversation, though directly opposite to those of the person I conversed with: if I had concealed them, I might have been measurably partaking of other men's sins.

3rd mo. 15th. Awoke in the night with the recol-

lection of Ruddy's frequent remark in his Diary, "A song in the night." I thought it best to shake off the disposition to sleep, that my spiritual concerns might have weight with me even in that season, and I was favoured with an open time in mental supplication. This day I have been favoured with living desires after the right way, more especially this evening; I may say, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!"

4th mo. 2nd. Awoke earlier than usual; arose, and resumed the plan of calling the children together: read to them, and sought to impress their minds profitably with the subject.—"Be pleased, Lord, more and more to qualify me for the arduous task of training them up in the way they should go, and bless my feeble endeavours." At meeting, morning and evening, a desire prevailed, both on my own account and for my friends, that we might individually get to the place of true worship, so that if a stranger dropped into our silent gatherings, he might feel a clear conviction of our being in reality spiritual worshippers. But a distressing fear attended my mind, that to such we appear rather like lifeless formalists, under the specious pretence of having set aside all forms and shadows for the possession of vital religion. Surely there is not that weightiness of spirit amongst us, which was so conspicuous in days that are past.

19th. Fell into company with some who appeared to be more occupied with desires for Zion's prosperity, than to entertain each other with trifling and unprofitable conversation. Such company leaves a good savour.

5th mo. 12th. An unusual anxiety about my dress, attended with a vain wish to appear pleasing to observers—an old foible besetting me anew. The unwearied adversary is, of a truth, watching every opportunity to enter : when he is repulsed in one temptation, he quickly assaults in another. May I be enabled to keep near that power which can give ability to discern and avoid all his snares !

7th mo. 3rd. May it be the fervent desire of my soul to co-operate with that divine power which will assist my feeble endeavours, if I rightly implore it, that so I may arrive at a state in which I can say in sincerity, I have no will of my own :—I desire to be gratified in nothing that is inconsistent with the divine will ; then shall I receive the reproaches or applauses of men with equal indifference. I shall not seek to please, or to be pleased, merely from selfish motives. Oh ! how does this *self* lie concealed, and how often it actuates us when we are not aware of its influence. I know it to be so, and can trace many of my desires and actions to this corrupt source, though at the time I saw not their origin.

9th mo. 7th. This evening I was favoured to feel a degree of that “hope, which is as an anchor to the soul,” and a few grains of living faith were dispensed, which greatly comforted me ; yea, something of that love which casteth out fear. I felt myself so assuredly under the divine notice, that I was led to believe the Lord would carry on the work He has in mercy begun in my heart, to the praise of his own name.

10th mo. 4th. I am thankful to find that the com-

pany of those whose minds are much engrossed with the fleeting enjoyments of this world, is become burdensome to me. A little time back, though I desired to be preserved from joining with such persons, their company and conversation appeared captivating. I do hope that worldly joys are much stained in my view, and have mostly lost their relish. I love the society of those who travail for the prosperity of Zion, and whose conversation "ministereth grace to the hearers." O that there was more of this in the world!

12th mo. 1st. I have kept a regular account of this sort for almost a year, and am now tempted to destroy it, and cease from the practice, because it is so replete with my unfaithfulness; but surely this will not do. If these omissions and commissions could by that means be forgotten, would there not be a greater danger of my sitting down at ease, and of not seeing the need I have to go down to the washing pool? May I continue honestly to record my transgressions, that it may prove a source of deep humiliation. O Lord! vouchsafe, I pray thee, thy gracious assistance, that I may yet be enabled to conquer my impatient temper,—that I may win the dear children over to things good and amiable, without hurting them by ill-timed reproof.

17th. Never was I more sensible of my own poverty and nothingness. At meeting I felt for some time left without a ray of light, but not without some glimmering of hope. I endeavoured to settle down in quiet resignation, in the silence of all flesh; and though I was incapable of craving divine assistance, I remembered to my encouragement, that our heavenly Father

knoweth what things we stand in need of before we ask Him ; and confiding in his bounty, I was favoured to feel a degree of resignation, which was succeeded by an increase of ability in the secret of my soul, to ask help of Israel's God.

1st mo. 3rd, 1798. This evening I submitted to what appeared a duty, in speaking to our man-servant on the subject of profane swearing. I asked him if he knew the meaning of the words which I was informed he had spoken. He replied that he did not, though he acknowledged, on my inquiry, that he knew they were wrong. I explained, as well as I was able, the nature of the expression, warned him of the danger of such a practice, and cautioned him against passion, which he alleged in excuse for his crime. True peace resulted from this little act of obedience.

2nd mo. 2nd. My eldest pupil left me a day or two since, and I think it is very probable she will not again come much under my care. Oh ! how has my soul been bowed before the Lord for some days, on her behalf. How have I regretted *that* part of my time in which I was too remiss in watching over the dear children. If they have imbibed anything hurtful in consequence of my omissions, may they see their errors, and as they grow in years, be favoured with the gift of true repentance.

26th. Although I have not felt impelled to note down my mental exercise for some days, I feel a renewed belief that the love of God is still manifested in his dealings with my soul, and that my love to him is not waxed cold, though I have innumerable infirmities

to encounter, and the potent enemy of my own house is not yet vanquished ; yet if I can but believe, verily I shall see the salvation of God. Lord ! help thou mine unbelief.

7th mo. 12th. My mind has been considerably exercised, from a persuasion that it is right for me to join our friend Mary Sterry in visiting some of the families belonging to this monthly meeting ; but such discouragements arise respecting the inconvenience my absence from home will be to our family, that I am ready to think I may be excused.

[After having yielded to the above impression of duty, she thus remarks, at the conclusion of this service.]

7th mo. 25th. It is admirable how I have been helped along. It has been an exercising time, but the Lord's strength has been manifest in my weakness. I have admired how this opportunity has opened a door for private labour among those, for whom I have for months past been led to wrestle for the blessing.

26th. I reached home last evening. This morning my state was rather different from anything I have before experienced. I felt emptied and stripped, yet even this dispensation was attended with a peaceful serenity, in a consciousness of having faithfully laboured according to my small ability, in the nothingness of self. At meeting the scene brightened, and I was drawn into grateful acknowledgments to the Author of all good, for his great condescension to me ; indeed my cup overflowed.

8th mo. 26th. I sat, during the early part of the

meeting this morning, in a quiet state of mind, endeavouring to look to the "Minister of the sanctuary," yet I felt so little of the state of the meeting, and seemed so sensible of blindness, that I doubted whether I was in a capacity to be helpful to any; but after a time I was afresh convinced, that in this apparently ignorant state, we are sometimes permitted to have a glimmering of light. After sitting in apparent darkness, I saw afresh, that it is only as we are reduced to a state of childlike simplicity, we can hope to be instructed in the mystery of godliness.

10th mo. 5th. This evening I was in company with some young people, who pretty freely indulged in speaking of the failings of their seniors, especially those in the foremost ranks in the society. I durst not join in all they said, wishing to discourage, as well as to avoid tale-bearing and detraction; yet I did not feel much liberty to vindicate the absent, fearing lest an injudicious attempt of this sort should wear the appearance of a partiality, which is blind to the failings of those we esteem, while censuring the same in different characters. I said but little, except that we can much sooner find failings in others than in ourselves; but I afterwards wished I had more freely expressed my disapprobation of such conversation. How desirous I feel that there may be amongst those in conspicuous stations in the Society, a diligent attention to their whole conduct, that so their good may not be evil spoken of!

8th. Last evening I heard of a young woman who appeared to be expiring; and fearing she was not in a

state of preparation, the prayer of my heart was, that she might be favoured with the gift of sincere repentance, and that if it were in accordance with the divine will, her life might be spared till she had made her peace with God. I felt a forcible impression, that it would be right for me to see her, if her life were prolonged until this morning. After an exercising time, I went, and found her so far revived as to admit of my imparting to her what was on my mind. I also exhorted her mother to a more watchful care over her children, believing that she had not restrained them from wrong things. She was much tendered, and the daughter seemed to take the visit kindly, but manifested little sensibility.

13th. This morning I again visited the young person, who was much better. She said she had thought a great deal of what I had said to her, and wished to see me again. I explained the cause of my visit, and mentioned how much my mind had been engaged for her future well-being; and after a time of silence had an opportunity to exhort her to examine how it was with her soul; expressing a desire that she might be favoured to see the exceeding sinfulness of sin, and that, without sincere repentance, the sinner cannot hope for pardon and salvation; that it is vain to suppose that the Son of God offered up his life that we might continue in sin; on the contrary, He came to save us from sin, that those who repent and forsake it might have everlasting life.

27th. This day, and for several days past, I have had a hard struggle with a disposition which I hoped

had long since been conquered—a wish to avoid singularity in the quality of my apparel. I have found a strong desire to conform a little to others on the occasion of a marriage, which I am about to attend; but this evening I was made sensible, that if my will is so strong, it must be crossed, although the thing may appear trifling in itself; and I hope I shall not lose my strength by reasoning away these impressions. Perhaps the necessity of taking up the cross was more sensibly felt and brought home to me, by the recollection of having lately written to a beloved friend, when I remarked that there must be a total surrender, and that we must not plead for the reserving of this and the other, as Saul did, when he kept alive some of the sheep and oxen.

2nd mo. 23rd, 1799. My dear friend Abigail Pim and myself, having obtained certificates to visit the counties of Bedford and Hertford, we set off this morning, accompanied by our friends George Stacey and John Bevans, Jun., for Baldock. My mind was humbled under a deep sense of my own extreme weakness, and I felt so poor and low that my faith almost failed: yet I had to consider how fully I had been made to believe that strength would be afforded for the performance of every requiring, and this tended to increase my desire to centre in a state of humble confidence in the all-sufficiency of that power, which is able to qualify the meanest instruments, and make them useful in their allotments.

[Accompanied by her friend A. P. she visited, with one exception, the meetings, and, in most places, the families of friends in the above-named counties. On

her return home, after parting with her beloved companion, she was much tried with the conduct of her fellow-passengers in the stage coach. Her own words will best describe her feelings, and may her faithfulness be an excitement to others to do likewise, under similar circumstances.]

Almost every sentence was accompanied with swearing, and taking the sacred Name in vain, till my spirit was grieved within me. I sat silent till I no longer dared to be an ear-witness to such profane discourse, without manifesting my dislike to it. I hesitated long, but considering on what an errand I had been, and how I had been enabled hitherto to do what appeared to be my duty, it would be sorrowful, if, by unfaithfulness, I should after all discover that I had a greater desire to spare myself a little mortification, than to shew myself on the Lord's side. Then, under a pressure of spirit, I ventured to inquire whether they really believed there is a God? The query struck one of them forcibly, and putting his hand on his heart, he said, "Certainly." I then observed that it must be displeasing to that Divine Being to have his sacred name thus profaned; reminding them that it was a breach of the commandments, consequently of the vows made for them at baptism (as it is called). One of them laughed at this remark, but immediately acknowledged his incivility, and afterwards behaved respectfully; another thanked me, and said he knew I meant it for their good. We rode several miles afterwards, and they were so far on their guard, as, with only one exception, to avoid every expression of the kind. I was

thankful that I was thus preserved from partaking in other men's sins, which I sometimes think is the case, when we omit to testify against evil, if a way open for it.

3rd mo. 18th. I reached home just in time to attend the funeral of dear Sophia Pope, who died in her twenty-second year, not ten months after her sister, who was removed by the same complaint—consumption—in the eighteenth year of her age. The removal of these dear girls, in the bloom of youth, seems loudly to proclaim this language, “Be ye also ready, for at such an hour as ye think not, the Son of Man cometh.”

6th mo. 20th. I spent some time waiting on my dear Father, who had been more than two weeks at Staines. He had been poorly several days, and had now become so ill as to take to his bed. I was comforted in observing the sweet calm that was over him: in a most affecting manner he related to me, that of late he had experienced some deliverances from the snares to which his nature was prone; that in the decline of life he was exercised before the Lord, under a sense of his departure from his righteous law, and that He had condescended to arise for his help and deliverance. How was my spirit bowed before the Lord in grateful acknowledgments for his abundant mercy!

“What shall I render unto Thee, most gracious God, that Thou hast enabled him to wait for thy salvation in the evening of his day? Enable me to adore Thee, and bow before Thee, under a sense of the multitude of thy tender-mercies; and O that the remnant of

my days may be occupied in thy service, in faithfully following Thee, whether in a public or private line of duty. Grant, I pray Thee, that thy will may be my law, and that I may never act contrary to its dictates."

24th. Last night my dear sister Susanna and myself sat with our beloved parent : a memorable night it was. He was raised from a state apparently incapable of rational conversation, to address us in terms which evinced that his spiritual faculties were in full vigour, that his thoughts were wholly occupied about the concerns of his own soul and those of others ; exhorting us to make a right use of our time. When he could not be distinctly understood, I had cause to believe that he was engaged in prayer and praise. [He continued in mutability till the morning of the 25th, when the solemn scene closed, after which the following reflections were penned.]

My soul was so filled with gratitude to the Author of all good, that his last days were so favoured, that at this awful juncture I was ready to adopt the language, " Rejoice evermore, and in everything give thanks." The evening preceding his dissolution was, however, a heart-melting season. To see a beloved parent take a final leave of his offspring—to see him about to launch into an endless eternity, filled my mind with the most serious reflections ; and I was ready to wish that such as have their enjoyments only in the present life, and whose views seem to extend no further, might be witnesses to such scenes, that thereby they might be taught to reflect on the folly of being unne-

cessarily occupied with things which can give no comfort, can afford no solace, at the awful moment when the spirit must quit its earthly tabernacle, and be eternally happy or miserable. No tongue can set forth my reflections at that solemn period. May the God of all consolation be pleased in adorable condescension, to support me whenever it may be my lot to pass through "the valley of the shadow of death."

30th. This morning I followed the remains of my endeared parent to the grave, and was favoured with a renewed belief that his departed spirit is at rest. John Abbott was acceptably with us.

8th mo. 8th. I am just returned from such a meeting as I think I never before attended; the Lord's power appeared to be magnified over all, as in ancient days. Dear David Sands was enabled to labour before a crowded auditory, and to preach the peaceable kingdom of his Lord and Master, Jesus Christ, "in the demonstration of the Spirit, and of power." My soul magnified the Lord, and rejoiced in God, my Saviour. "Grant, O most gracious Father, that his labour may not be in vain, but that through thy blessing many souls may be gathered unto Thee."

9th mo. 22nd. I pass along, not in a state of indifference; but I hope pressing forward towards the mark, though encompassed with many infirmities and temptations, and a proneness at times to partake of forbidden fruits, by dwelling too much on subjects that it would be more profitable to have erased from my memory. And I am tried at seasons with such a wandering mind, that it causes humiliating reflections when

I am favoured to see this weakness. But I trust there has been an endeavour to turn from all these roving, and more uninterruptedly to attend to this injunction, "Watch and pray, that ye enter not into temptation."

This evening a melancholy event has happened; two of our neighbours were drowned. In company with another person, they went on the water, but being, as is supposed, in a state of intoxication, they upset the boat, and only one made his escape. He is a man who has long been addicted to the sin of drunkenness, as well as his unhappy companions. My mind was struck with horror at the thought of these poor creatures being thus suddenly called to give an account of the deeds done in the body. O that the eyes of their surviving companions may be opened, that they may be awakened to a serious consideration of their ways, before the day of mercy is passed over.

27th. The forepart of this day, I think I may say that I felt an uninterrupted attraction to the Fountain of all good. I was favoured to draw near to God in spirit, and He was pleased to tender and refresh my soul, and I was made desirous of following Him where-soever He may be pleased to lead me. I became renewedly exercised on behalf of the poor man who escaped such imminent danger a few days since, and in fear and trembling I gave up to visit him; but as I drew near the house, this impression of duty seemed to wear off, so I passed quietly by, and returned home without seeing him.

28th. This evening I called upon the person above-mentioned, and had an opportunity to set before him

the wonderful deliverance he had met with, and to express my desires that it might have a lasting good effect upon his mind. I had an open time in supplication; the poor man also fell on his knees, and evinced much tenderness. On my return home the spirit of thanksgiving and praise came upon me in my retirement, for that the Lord had been pleased to make me willing to obey Him in a way that was exceedingly trying to my nature.

The effect of this little labour I must leave to Him who is able to give the increase; if it may arise as a sweet smelling savour, and He see right to strike it home with strong conviction to the party, my soul shall adore his Holy Name who is eternally worthy.

10th mo. 1st. For some days past my mind has been deeply exercised from a belief that I should be required to go to the grave-yard, whenever the remains of the drowned man should be interred, (one has been buried some days,) and there wait to see what the Lord would have me to do. Under this weighty engagement, I was most easy to mention the concern to two or three friends, who, though they felt it to be a very serious undertaking, seemed afraid to dissuade me from what impressed me with so much weight. Although this trial was no small one, I was favoured at length to get into a state of entire resignation, firmly believing that something would be required at my hands. I accordingly went, accompanied by two friends; and after the ceremony was performed as usual, I was constrained openly to exhort those gathered, in a few simple words, to consider whether their ways and

doings were well pleasing to Him who formed us for a purpose of his glory. I returned with the reward of peace.

5th. I find that a person has been inquiring for me, intimating some displeasure at what occurred on third-day. I have, however, been so preserved from uneasiness on that head, that if the great cause do not suffer on my account, it seems as if I could cheerfully suffer, should it be my lot, for the testimony of a good conscience. Before I gave up to the service, I felt prepared to receive whatever might befall me, and now I am favoured with a peaceful calm, let the issue be as it may.

11th. I met this afternoon with the church clerk, (so called) the person who appeared most offended at my public appearance in the grave-yard. He inquired by what authority I acted. I told him that I hoped I had sufficient authority, and said further, that I had nothing but love and good-will to my neighbours, and that I was interested in his and their welfare, and I hoped that nothing which had passed would do them any hurt. He acknowledged that it would be well if people were generally actuated by love to exhort one another, and left me with a show of kindness.

4th mo. 11th, 1800. There has of late been such a sameness in my religious exercises of spirit, that I have not been much inclined to pen them, yet now I may express how condescendingly I have been dealt with in one particular. My mind has been tried with various suggestions, leading me almost to doubt the rectitude of some of our religious principles; insinuating that some of those ordinances, as they are called, which

are in use amongst most other professors of the Christian name, were possibly designed to be continued in the present day; as there are passages in the Scriptures which appear to favour such a belief. Under these doubtings, I was made sincerely desirous that the prejudice of education should not bias my judgment, and that I might not receive anything for truth which was founded in error. In this disposition of mind, my understanding has been opened in so convincing a manner, that I have abundant cause to bow in humble admiration before Him, who has thus condescended to my weakness, and who has from time to time unfolded some mysteries so fully as to remove every shadow of doubt. I have clearly seen the danger of resting satisfied with the literal signification of many Scriptures, which were to be hid from the wise and prudent, and revealed unto babes: and it now seems clear to my mind, that divers things which appear like positive injunctions, were only metaphorical expressions, so that being "born again of water and of the Spirit" had no more allusion to elementary water, than that figurative language by which Christ's baptism is described in these words, "He shall baptize you with the Holy Ghost and with fire," had reference to elementary fire. Neither can we literally understand the expression, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." At first sight we clearly see that the first part of this sentence is metaphorical, because the heart cannot be outwardly sprinkled: then why should any contend for the literal signification of the latter part, which relates no more

to any exterior act, than did that cleansing of the hands, which in old time was commanded by a prophet of the Lord, "Cleanse your hands, ye sinners, purify your hearts, ye double-minded." In what lively colours did our blessed Lord define the difference between that defilement which is produced by the corrupt nature in the heart of man, and that which relates only to these bodies; thereby instructing us that true religion does not consist in "divers washings" received by tradition from our forefathers, while we neglect the weightier matters of the law. Many other texts of Scripture have been so instructively opened to my mind, that every shadow of doubt respecting our being right in the disuse of outward ceremonies is removed.

13th. The exercise of my Spirit from day to day on behalf of Friends in this place is great indeed, and when assembled with them for the solemn purpose of performing spiritual worship, how fervently do I desire that we may be enabled to come before the Lord with acceptance! O that the earnest breathings of my spirit for the establishment of the visited ones, may be heard and answered in merciful condescension, and that many may be raised up in the present generation, who through obedience to the manifestation of the Divine will, shall experience complete redemption from the spirit of this world, which lieth in wickedness. This can only be obtained through faith in the dear Son of God, by which we are enabled to work out our soul's salvation with fear and trembling; yea, we find that though of ourselves we can do nothing, we can do all things through Christ who strengtheneth us.

5th mo. 18th. In the third month I came to a conclusion, after weighty deliberation, to leave this family at the close of the year. I have found peace in the belief that it is right it should be so, though the affection I feel for the dear children is beyond what words can express. My fervent desire is, that they may be favoured to know the need they stand in of Divine direction and support to guide them through time, and to prepare them for an endless eternity.

9th mo. 22nd. I left William Tothill's family the 30th of last month, since which I have been on a visit to my dear relations at Hertford, and during this time I have often been led to seek for qualification rightly to conduct myself in Samuel Jesup's family, where I expect shortly to be engaged.

25th. I came yesterday to Halstead, and this day attended their week-day meeting, which was for the most part exceedingly dull and heavy ; but after a time I was favoured with secret access to the throne of Grace, and afresh besought the Preserver of men to direct all my steps, check all my evil propensities, and make me an example of humility, meekness, and discretion, that so my settling here may not be the means of laying a stumbling-block in the way of any.

5th mo. 31st, 1801. Being indisposed with a cold, I was much inclined to stay from meeting, but considering the nature of the great duty of assembling with our friends for the purpose of worshipping the Father of spirits, and fearing, lest, by absenting myself, I should miss of that food which might possibly be prepared for me, I concluded to go, and was favoured there with

such a precious feeling of the Master's presence, and of his love to my soul, that I thought I could have sat many hours under such a heavenly covering. May trifles never prevent my performing this important duty!

1st mo. 4th, 1802. It is very long since I have penned down any account of the Lord's dealings with my soul; various have been the proving, exercising seasons I have passed through in the interim, and various also have been the manifestations of Divine love to an unworthy creature. After long dwelling under a load of discouragement, way opened last month for the relief of my mind by informing friends of a concern that had been increasing for some months, to visit the families in our Monthly Meeting, in which engagement our dear friend John Kirkham felt bound to unite.

15th. Last night was a memorable season. I slept little, but was favoured with the precious overshadowing of that which enlarged my heart, and under that covering, several for whom I feel interested were brought to my remembrance, with fervent desires for their present and eternal welfare. I was led to consider how heavy would be my condemnation, if through unfaithfulness I omitted what was my proper business in the Lord's vineyard: and I was made at that time desirous, that there might be no disposition to excuse myself from any service that was allotted to me; and that I might by dwelling near the root of life, be so preserved alive in the truth, as to be enabled to animate others to a serious consideration of the necessity of being really in possession of what we profess.

2nd mo. 1st. Monthly Meeting at Halstead. This day I was renewedly favoured to feel such an expansion of heart towards those we had visited, as no language can express. We informed the meeting of the completion of our engagement. Although some peculiar trials fell to my lot just before engaging in this visit, I had renewed cause to believe that we had been moving in the counsel of Him who remains willing gently to lead the weary and burdened traveller.

7th mo. 25th. It is not in my power to set forth the varied tossings of my poor mind for some time past. At seasons I seem as if bereft of everything good; at others, to my humbling admiration, light has sprung up, and faith has increased: repeatedly, of late, it has been thus in our religious gatherings; after seasons of deep mourning, and painful exercise before the Lord, He has dispelled the clouds of darkness, and I have been enabled to renew my confidence in his never-failing power.

Of late my views have been much directed towards friends of Cambridgeshire and Huntingdonshire, and, unfavoured seasons, it has seemed pretty clear to me that I must give up to visit them; then again, such a state of insensibility has been my portion, that I am disposed to think, surely I cannot be called upon to leave home upon such an engagement; yet when I endeavour to turn quite from it, I see nothing but clouds of thick darkness. This day the secret cry of my heart has been, that I may not on the one hand, look too much to discouragements, nor on the other presume on receiving such assistance from the great Master, as He

only bestows on his dedicated and faithful children ; when possibly I may be so defective as to have no cause to expect that He will dispense even the barley loaves unto me, to administer to others. “ Oh ! gracious God, reduce me into nothingness : make me willing to stay or to go, to do or to leave undone, as shall tend most to the honour of thy great Name : but, oh ! preserve me from running unsent, and thereby bringing disgrace on my high and holy profession.”

8th mo. 2nd. In our Monthly Meeting I felt the power of my great Master humbling and contriting my spirit, and mercifully begetting a willingness in my heart to yield to that which I believed He required at my hands. Thus I was enabled to open my prospects to my friends, and I desire to be thankful that a precious solemn covering appeared to attend in both meetings. Oh ! may there be a depending upon Him who only can qualify for service ; then I humbly hope and trust He will renew my strength day by day, so that I shall be preserved from hurting the precious cause.

[Our dear friend, in company with her friend Mary Brightwen, to whom she felt “ sweetly united in religious fellowship,” visited the meetings in the before-mentioned counties, and in some of those adjacent. Though it appears from memoranda preserved of this visit, that during the engagement, she travelled many times under deeply proving feelings, and had close labour in some meetings, yet her faith was at seasons so renewed, and her heart enlarged and strengthened, as to excite her humble admiration, and raise the acknowledgment, “ Hitherto the Lord hath helped.”]

9th mo. 10th, 1803. A length of time has elapsed since I have made any notes respecting matters of serious importance. In the course of last month I entered into the marriage covenant with my dear friend Samuel Jesup. Previous to this step, the important prospect often induced me to crave the guidance of best wisdom, and that a new line of life might never have a tendency to beget an indifference respecting the most essential of all pursuits, but that we may be strengthened to become mutual helpmates in things pertaining to the immortal part. A comfortable belief prevails that the aforesaid step has been taken in the fear of the Lord : after having sincerely sought his counsel, I humbly trust his blessing will attend, and his grace preserve us through the snares and trials of time ; and if we should be enabled by our upright walking, to glorify our heavenly Father whilst here, and witness preparation to live with Him and our dear Redeemer when we are called upon to put off these bodies, it is enough. But oh ! the watchfulness, the steady perseverance in the path of duty that must be maintained, in order to have any well-grounded hope that such an inexpressible blessing is in store for us.

4th mo. 14th, 1804. Having been exercised in a belief that it was right for me to give up to visit our meetings in this county pretty generally, with a prospect of the like engagement in some families, I believed it safest to open the concern in our Monthly Meeting, and having obtained its minute of concurrence, I left home this day for that purpose.

5th mo. 18th. My S. J. met me at the conclusion

of the visit, and I accompanied him home. In this little journey I was sweetly favoured with a portion of that peace which an indulgent Father graciously affords from time to time to his little dependent ones, who feel unworthy of the least of his favours. Thanksgiving and praise are his due.

5th mo. 30th, 1805. Met with a close trial in the removal of our dear little innocent babe. He has been a delicate child, and required much attention. I am thankful in the remembrance how often I petitioned that my care about him might not prevent my waiting at wisdom's gate for counsel and instruction; much desiring that an undue share of my attention might not be engrossed by my solicitude on his account: nevertheless, I have often found it difficult on awaking in the morning, to fix my whole heart in meditation on my God and on my duty, as I had been much favoured to do in time past. "But thou, Lord! knowest when the feelings of nature were awakened in viewing the dear child's sufferings, and anticipating the separation which would probably soon take place—how often I was enabled to say in sincerity, "Not my will, but thine be done;" suffer not my affections to be unduly placed on this dear infant, neither let me covet his continuance in this probationary state, except it be altogether consistent with thy will. Grant, that whether he be taken now, or be spared to struggle with the snares of time, he may be thine by adoption; and whenever the immortal spirit is freed from its frail tabernacle, receive it unto Thyself, and lodge it in one of the mansions in thy heavenly kingdom." Similar to these were the

petitions which were offered on his behalf; but the feelings of my mind last night, when watching the suffering babe, were almost indescribable; yet I have abundant cause for thankfulness, that I was enabled to centre in resignation.

3rd mo. 12th, 1809. Some important matters have recently interested my best feelings. In the short space of a very few weeks, I have attended four burials! May some of the hints which I have deemed it my duty to impart to the connexions of the deceased, sink deep into my own heart. There remains much to do—may it please the God of my life to spare me until the salvation of my soul be wrought out through the assistance of my blessed Redeemer, without whom I can do nothing.

The prospect of an important engagement is pressing upon me. “If it be thy requiring that I should submit myself to visit the churches, make me willing, O my God! to leave my beloved husband and precious children, and venture to run on thy errands; leaning upon Thee from day to day, and having no confidence in the flesh. If thy presence go not with me, suffer me not to go hence. Whether I tarry at home or am absent from my family, be Thou pleased to watch over every branch of it with fatherly care. Grant that the dear children may grow up as calves in the stalls, or as willows by the water-courses.”

[On the 16th of 6th mo. she left home, accompanied by her dear friend Hannah Evens, and visited the meetings in the counties of Berks, Oxford, and Buckingham, many of which proved very exercising, labor-

ious seasons to them both. But He whose cause they were engaged to promote, did not leave them, but was graciously pleased to go before them, sustaining them by his power, and proving Himself to be strength in their weakness, and a present helper in the needful time.

She reached home on the 24th of 7th mo., and found, as she expresses, her dear babes in usual health; a favour, with many others, for which she desired to be truly thankful.]

8th mo. 5th. Since my return home, a state of extreme poverty has been my portion, so that I am indeed fully convinced that in me, that is, in my flesh, dwells no good thing; but the remembrance of the supplies my soul was furnished with, when I went on my great and good Master's errands, has at seasons humbled my spirit, and caused me still to hope in his mercy. May I never despair, though the heavens may seem like brass; if I am but strengthened to persevere in watchfulness, I trust that preservation will be afforded.

1st mo. 21st, 1810. I am encompassed with so many infirmities, that at times I can with much propriety adopt the language of one deeply tried formerly. "Behold, I go forward, but He is not there, and backward, but I cannot perceive Him: on the left hand where He doth work, but I cannot behold Him. He hideth himself on the right hand, that I cannot see Him." In this state of desertion, I am incapable of searching my own heart as I wish, but assuredly, "He knoweth the way that I take," and oh! that I had

faith to believe that "when He hath tried me I shall come forth as gold." If this blessed end be accomplished, it is all that I desire. I know that these "light afflictions which are but for a moment," are not to be accounted grievous, if the great work of the soul's sanctification be really going forward.

3rd mo. 3rd, 1811. Forty-one years have I been a sojourner in this vale of tears; most of that time my heart has coveted that I may become a progressive traveller towards the heavenly Canaan; and at times I have been wonderfully preserved during the buffetings of Satan, who all along has lain in wait to impede my spiritual progress. When I look back, my heart is filled with gratitude in tracing the loving-kindness and watchful care of a gracious Protector, who I believe has uttered this language when the enemy of all good has assailed, "So far shalt thou go, and no farther." He has not suffered him wholly to prevail to the hardening of my heart; but when there has been in any degree a departure from the safe guide, deep remorse and abasement of soul have succeeded.

11th mo. 27th. My dear young family, with a number of circumstances and daily interruptions, seem to allow very few opportunities for making memorandums of this kind; yet I esteem it an unspeakable favour that intervening things need not prevent that state of recollection wherein we feel what we are, what we desire to be, and what we stand in need of every hour. Weak, poor, and low as I am, these impressions are much oftener than the day made upon my mind, although I often feel it difficult to attain to that state

of inward quiet abstraction from all inferior care or enjoyment, in which the voice of the Good Shepherd can be distinctly heard. I long for a more close communion with God—for greater ability to walk before Him “in the beauty of holiness.” Very solemn and awful impressions have been made upon my mind of late, respecting the termination of the natural life, and I perceive not those clear views of being permitted to join “the spirits of just men made perfect,” when my spirit is dislodged from its earthly tabernacle, which my longing soul desires. “O God of love! grant that however unworthy I may be to share therein, I may yet hope in thy mercy, and obtain salvation through the merits and intercession of the dear Saviour of men.”

1st mo. 2nd, 1812. I think I am not yet wholly forsaken of my God. He has at seasons humbled and contrited my soul, and given me ability to turn the attention of my two little girls to the great Author of their being; to endeavour to impress on their tender minds a sense of the infinite obligations they owe to their heavenly Father, and to point out the different states of the righteous and the wicked after death. May the good Remembrancer enforce these awful truths, and convince their youthful minds, that “Light is sown for the righteous, and gladness for the upright in heart.” Without the divine blessing, I am fully aware that all my endeavours to lead them in the right way will prove unavailing; but may I not hope that the secret petitions of my heart on their behalf will one day be rewarded openly? “Grant, I entreat Thee, Father of mercies! that all of them may be taught to know and be-

lieve in Thee, the only true God, and in Jesus Christ, whom Thou hast sent. Guide them and their parents by thy counsels, and afterwards receive us into glory."

6th mo. 6th. My feelings have been much tried this week in watching with my dear sick babe. He is likely soon to exchange a state of great suffering, for a seat in that kingdom of rest and peace, into which we are taught to believe that "little children" are mercifully admitted. I have all along laboured after resignation, and have been enabled to adopt the language, "Not my will, but thine be done;" yet I never before felt such calm composure, as pervaded my spirit this afternoon, when I thought I could cheerfully resign the precious treasure. May the like favour be still dispensed: even then the tear of affection may be shed, I humbly trust, without offending the great Disposer of events. Jesus wept for Lazarus; the remembrance of this is often a great consolation, when I cannot restrain such emotions.

7th mo. 5th. O that my mind may be so staid upon the Lord, that a portion of his peace may be vouchsafed. Although I hope and believe I am entirely resigned to the dispensation that has been allotted, yet more often than the day, yea, very many times in each day, do my thoughts recur to the departed object of my maternal affection. Oh! may my spirit be prepared for an inheritance with the saints in light, when this mortal shall put off mortality; and may I not be suffered to offend by dwelling too deeply on my loss: on the contrary, may I be prepared for whatever trials may yet in wisdom be dispensed. When I look at

dear Henry Hull's* privation, I see how light are the afflictions which hitherto have befallen me.

1st mo. 1813. I am spared to see the commencement of another year. O that my time may not be lengthened in vain, but that a lively exercise of soul may be maintained, to be steadily engaged in the great work of the day. I have been so much tried of late, with the absence of the beloved of my soul, when I have been earnestly desirous to seek Him, that the enemy hath been permitted to assail me with deep dismay. May I be enabled to bear with patience and resignation these withdrawings of sensible consolation, and to adopt the language, "Though Thou slay me, yet will I trust in Thee." Surely if I were utterly cast off, I should not witness those consolations which are still at seasons dispensed, especially when assembled with my friends for the solemn purpose of performing spiritual worship.

[In the spring of this year our dear friend paid a visit to the meetings and families of Friends belonging to Essex Quarterly Meeting, in which labour of love she was joined by her former companion, Hannah Evens, whom she afterwards accompanied into Bury Monthly Meeting, in Suffolk, where they made a similar visit. She was favoured to rejoin her beloved family on the 10th of 6th mo., with feelings of thankfulness and peace.]

* Referring to the loss which this dear friend sustained whilst on a religious visit in England, by the death of his wife, son, mother, and other near relations. See H. Hull's Affectionate Address to Youth.

10th mo. 3rd. My mind has of late been much exercised on behalf of individuals, some of whom I have addressed in writing. I long for the prosperity of the cause of Truth, and desire to be found faithful in my small measure, though I am well assured that I am but an unprofitable servant, even if preserved in the line of duty. O the vigilance that I find needful against the attacks of the enemy, who in various ways is besetting my poor mind! and I am assured that nothing can enable me, or any one, to come off conqueror, but entire trust and confidence in the dear Redeemer, who came to save us from our sins. May I and mine yield to the precious influences of his divine Spirit, which will make us meek and lowly in heart. For myself, I fervently desire that when opposing wrong things in others, I may be preserved from fighting with my own weapons; but if any be overtaken by a fault, may I endeavour to restore such an one in the spirit of meekness, bearing in mind that precious exhortation, "Let this mind be in you, which was also in Christ Jesus."

4th mo. 10th, 1814. About a week since I was seized in the evening with trying spasms in the chest, which affected my breath through the night in an alarming degree. How forcibly did I then feel the weight of a remark, which many have made when laid upon a bed of sickness, that the pains of the body are enough to bear at such a time, without the additional weight of a wounded conscience. I earnestly coveted ability to attain to a state of resignation to the Divine will; yet I felt a degree of that awful anxiety which

must accompany a lack of assurance respecting our sanctification, justification, and final acceptance. Towards morning the suffering became less acute; but through mercy the desire has been prevalent, that the Lord would not spare, nor his eye have pity, until He hath made me what He would have me to be. A sustaining calm has at seasons been experienced, wherein I have felt more peaceful in the prospect of dissolution than at any former period.

“ Oh ! gracious Father, permit me again to supplicate for my dearest earthly friend, that his pious endeavours may be strengthened ; that his better part, the immortal soul, may be nourished and kept alive by partaking of “ the bread of life ; ” that thereby he may be preserved from sustaining loss by his necessary attention to the cares of this life. Be pleased to enable us jointly to seek first the kingdom of heaven and the righteousness thereof, trusting to thy mercy to supply our temporal wants. Bestow upon our precious children such a measure of thy grace, as shall enable them to walk acceptably before Thee all the days of their appointed time, and strengthen us, their parents, increasingly to become as way-marks unto them in our lives and conversation. Qualify and prepare our hearts to offer unto Thee thanksgiving and praise, and dispense the spirit of fervent supplication from day to day : for unto Thee belong praises and honour, with thy dear Son, our gracious Mediator, through whose merits and intercession we desire ability to approach the throne of grace from season to season, that we may find grace to help in time of need. Amen and Amen.”

12th mo. 25th. I incline to pen some reflections which this morning occurred upon my bed, it being the day called Christmas. I felt desirous that we, a people professing to have attained to greater spirituality than some others, might deeply feel the importance of that memorable display of the Father's love to poor fallen man, in permitting his beloved Son to take upon Him our imperfect nature, that so He might have a feeling of our infirmities, being tempted in all points like as we are, yet without sin; and when He had triumphed over death, hell, and the grave, "He led captivity captive, and received gifts for men." Oh! here is love indeed. At meeting, similar considerations impressed my mind, accompanied with an exercise on behalf of the thoughtless multitude, who at this season are so frequently hurried into dissipation and mirth; and I believed it my duty publicly to offer those petitions which had been secretly raised in my heart, and found peace therein.

5th mo. 21st, 1815. I purpose leaving home tomorrow, to attend our annual meeting in London. Much do I desire that my mind may be so regulated by the unerring Spirit of Truth, that I may be preserved in my proper place, either to attend the meetings throughout in silent exercise, or if anything should be clearly pointed out for expression, to cast my mite into the treasury, let the cross to my nature be ever so great. My dear Sarah is likely to accompany me. O that a blessing may be vouchsafed, that the things of time may fade in her view, and an increasing desire be raised in her heart to be prepared for eternity.

6th mo. 3rd. I was favoured to reach home this evening, and found my beloved family well, a favour which I desire to be truly thankful for; also that I have been permitted to enjoy such a share of health during my absence, as has enabled me to attend all the meetings for discipline, in which we were many times favoured eminently to experience the extension of Divine regard. The close of the meeting at large, also of that for ministers and elders, was, in an especial manner overshadowed by the presence of the great Master of assemblies, insomuch that the cups of many ran over: and I have no doubt that the secret language of humbled and grateful hearts was, "This is the Lord's doing, and it is marvellous in our eyes." O that such seasons may be duly prized, that they may have a tendency to strengthen our faith in that all-sufficient power which is able to silence the passions of his creatures and make them subject to his blessed will. At such times how are exercised minds brought into travail on behalf of the giddy thoughtless part of our society, who come to meetings, and return from them as they come, unmindful of the solemn duty which they profess to meet to perform. May these, when favoured to be made sensible of their dangerous situation, be wise enough to flee unto Him upon whom "help is laid," that they may have their eyes anointed to see their own states, the beauty there is in holiness, and their utter incapacity of becoming what the great Head of the Church would have his servants to be, without submitting to the influence of the Holy Spirit, which only can sanctify vessels for the Master's use.

12th mo. 31st. I am prevented by debility and frequent indisposition from attending meetings so constantly as I wish, but I earnestly desire that when thus unable to assemble with my friends, my time may be profitably spent. I rejoice to feel, whether in company or alone, an almost constant attraction to the Source of all good; although I am so much bereft of ability to be useful to those amongst whom my lot is cast, that I have daily to adopt the language in the secret of my soul, "Oh! my leanness, my leanness."

6th mo. 28th, 1816. Visited our aged friend, James Birch of Chelmsford, who expressed his desire that every breath might be spent to the honour of his Heavenly Father, adding, that it was threescore years since he first put his hand to the plough in good earnest, and he hoped that he should never look back: that if he could not express what he felt, he still desired in meetings that the "Ancient of Days" might be near to all, and that his power might abound and increase amongst us. After this we were instructed and tendered in spirit by perusing an account of the latter days of our deceased friend — — —, under the roof of his precious widow; and no doubt her company, and the sympathy we felt towards her, increased the solemnity of the season. Oh! that we who survive, may be instructed by the testimony of "a cloud of witnesses," under such awful circumstances, even the many who have been lovers of God, and have manifested themselves to be on his side in time of health, who as they approached the confines of the grave have been made sensible of their many deficiencies, and have felt of a truth, that if they ever

obtained salvation, it would be of mere mercy. This must be the conclusion of every truly awakened Christian. He would feel, even if he had been preserved in unremitting obedience to manifested duty, that he had not attained this of himself; therefore the language of his humbled mind would be, "What I am, I am by the grace of God." How clearly and beautifully are the means of obtaining such a state of acceptance set forth in the sublime and comprehensive language of Scripture, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." May we endeavour to profit by the lamentations of those who, near the close of life, have mourned, because in time of health they had not been more spiritually minded, more uninterruptedly engaged in their Heavenly Father's business. Oh! my soul, get thee to the watch-tower, that thou mayst hear what may be said unto thee, and what thou shalt answer when thou art reproved.

7th mo. 14th. The case of a poor maid-servant who lived in the family where I resided many years ago, whom I taught to read, sometimes instructively occurs to my mind. Under much mental exercise she expressed to me a great concern respecting a future state, &c. and added, "I never thought much about these things till I learnt to read, and have been read to so much." I endeavoured to give such counsel as at that time opened. She was then a very healthy girl, and

naturally of a volatile disposition. She soon afterwards left the family, and in a few weeks we heard of her dissolution. Oh! then what thankfulness filled my heart, that I had been the unworthy instrument of turning her attention to the most important of all concerns. The Searcher of hearts only knows whether the impressions she then received remained with her; but I am willing to hope she was led to the fountain-head for instruction in righteousness.

3rd mo. 6th, 1817. An exercise which long since attended my mind, respecting visiting Friends in the counties of Kent, Surry, and Sussex, having of late revived, I ventured to open the subject in our monthly meeting, and obtained its certificate, setting me at liberty to pursue my journey as way may open; and my friend, Hannah Evens, yielded to bear me company. I this day left home with my dear husband, who intends to accompany me to Rochester.

4th mo. 23rd. Reached home after having experienced Divine support in a manner exceeding all that I recollect to have witnessed in former engagements of the kind. Oh! how unworthy have I, from time to time, felt myself of the favours received from the great Master. I regret that I made no memoranda as we passed along, to commemorate the goodness and condescension of our holy Head; but I hope to bear in mind, with a thankful heart, the dealings of infinite wisdom with my soul, in supporting me under some peculiar trials. One of these was the illness and final close of my dear brother James Brown, of Staines, whose burial I attended, and, contrary to my expectations, was strengthened at that awful period to labour with those

among whom my lot was cast, which tended to the relief of my own mind. I desire also to acknowledge, under a sense of heartfelt gratitude to the Author of all our mercies, his watchful care over my own household, in my absence. May He enrich them all with an unceasing supply of spiritual blessings.

6th mo. 4th, 1818. I am no longer satisfied to omit remarking, that condescending mercy has followed and preserved me in this long interval, in a manner that excites inexpressible gratitude; for notwithstanding seasons of great dismay have been witnessed, under an humble sense of my own unworthiness, there have been times when my faith in the efficacy of redeeming love has been so strong as scarcely to admit of a doubt but the great work of the soul's salvation would be accomplished, previous to its separation from this frail tabernacle. This consoling prospect has been like an anchor to my soul, both sure and steadfast, though not always equally sustaining; yet I dare not distrust, for though I am sensible that the seeds of the first nature are not wholly extirpated, I feel that there is a superior power at work in my heart which mercifully controls and prevents their growth: still enough is experienced of their existence, to convince poor frail human nature that it is continually prone to evil, and that only through divine grace can the heart be changed, and the affections set on things above.

The last two weeks have, in different ways, been a season of instruction. I left home to attend the Yearly Meeting, and was present at several sittings of it, much to my comfort, and, I trust, edification; but my feeble

frame being attacked with indisposition, I was deprived of this privilege during the last week of my absence from home, and was afresh instructed that nothing short of an endeavour to look simply and singly to Jesus as the author and finisher of our faith, can avail any of the sons of men. We may, and we ought to receive with thankfulness the instruction and counsel which He is pleased to impart through the medium of the poor instruments; but they can no otherwise avail us, than as they prove the means of strengthening our faith in Him, and encouraging us to believe and obey. I am firmly persuaded that every deliberate act of disobedience will darken the understanding, and "if the light that is in thee be darkness, how great is that darkness!" On the other hand, if there is an endeavour humbly to wait at Wisdom's gate for fresh supplies of instruction, we shall witness the fulfilment of this declaration, "My grace is sufficient for thee." Thus, if we are actuated by this divine and precious principle, it is no more, (we that act, or) we that live, but Christ that (acteth or) liveth in us. Therefore it is not the good works of the creature that can forward the soul's salvation; but if they be produced through the efficacy of that Spirit which ordained that we should walk in them, they cannot fail to be acceptable to the Father, through Him who "gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Every enlightened mind, while praying for ability in this way to manifest himself on the Lord's side, will be made deeply sensible that it is by grace we are saved,

and that not of ourselves, it is the gift of God. Thus all boasting will be excluded.

9th mo. 26th. I have been confined to my chamber by serious illness for more than seven weeks. On looking towards an awful eternity, I was humbled under a sense of my deviations from the path of duty in early life, and the weaknesses and infirmities which had remained with me during my pilgrimage through time, in a manner that strengthened the conviction that to me belongs nothing but shame and confusion of face, and that if I had had my deserts I should long since have been "consumed." Under this feeling I was enabled to look with an eye of faith towards the "Lamb of God, which taketh away the sin of the world;" and my soul magnified the Father, who "so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. I felt that I believed in Him as my Advocate, my Mediator, and Intercessor, and was enabled to resign myself "as into the hands of a faithful Creator." What an inexpressible favour, at such a time, to witness living faith in the dear Redeemer! It filled my heart with rejoicing, insomuch that I "joyed in the God of my salvation."

10th mo. 22nd. I continue too much of an invalid to be able to attend meetings, or even to get up and down stairs without assistance. The desire of my heart often is, that I may be truly thankful for even *temporal* blessings, which I am daily favoured with, by receiving the kindest attention to the wants of the poor body, from my dear family and friends, and an affectionate

sister, whose lot has been cast with me during my illness. May I imitate the importunate widow, by continually petitioning for those *spiritual* blessings for me and mine, which alone can enable us to maintain the warfare with the spirit of darkness that would obscure our paths and lead to the chambers of death, were it not true, as testified by Jesus Christ our Lord, "I am come a light into the world, that whosoever believeth in me should not abide in darkness." The widow in the parable importuned the unjust judge; but I desire to importune Him who remaineth to be the "King of saints," whose ways are just and true, and great and marvellous are his works! I trust that in his own time He will again appear for my help, though I have not now such a lively perception of divine things, or so much light in reading the Scriptures of truth, as I was favoured with during the serious part of my illness. I am sure I ought patiently to wait for that I see not, often having so undeservedly experienced the goodness and mercy of God, through Jesus Christ our Lord.

11th mo. 29th. Thanks to the Father of mercies, who still condescends to break in upon my soul, and kindle in my heart desires to be made conformable to his divine will. May the deep sense of my own unworthiness, which so powerfully impressed my mind during the most serious part of my illness, remain with me, and be inscribed upon my heart as with the point of a diamond, accompanied with a lively faith in the all-sufficiency of divine grace, and the efficacy of the sufferings and death of Christ to redeem the believing

penitent, who sighs to be wholly and completely washed in the laver of regeneration. This truly is my case, but, alas! accompanied with a consciousness that I have not yet attained.

7th mo. 25th, 1819. I have been favoured safely to arrive at Leiston Abbey.* I left home on third-day, and reached this place in the evening of the following day. I desire thankfully to acknowledge the mercy which has been dispensed in the ability to make such an exertion, which may, with the Divine blessing, prove the means of expediting my recovery. At present there certainly appears some ground to hope, as the air and bathing have already had a very strengthening effect. If it should be consistent with the will of Him who doeth all things well, to restore me to a greater degree of health, may I resolve, through his assistance, to adopt the language,

“My life, if Thou preserv’st my life,
Thy sacrifice shall be:”

if, on the contrary, the powers of nature should fail, may a well-grounded hope be mercifully afforded, that

“Death, if death must be my doom,
Shall join my soul to thee.”

8th mo. 1st. Oh! for more ability uninterruptedly to watch unto prayer. I am jealous of myself, that my time in this sequestered spot has not been improved as it ought to have been; the animal spirits have been raised in my daily rides; and the enjoyment excited by

* Near Aldboro’, Suffolk.

beholding the admirable works of nature, with the vivacity of my dear girls, I fear has had a tendency to make me rest too much in the outward enjoyment of these things: yet, through mercy, not to the exclusion of meditations on Him who is "the Creator of the ends of the earth," accompanied at seasons with, I trust, a sincere travail of soul for myself and others, that we may be enabled to answer the great end of our existence. But I long to feel a more continual attraction heavenward, which has been the case in some favoured times of my life.

9th mo. 19th. I desire thankfully to acknowledge, that during my stay at Leiston, I attended meetings regularly from the 8th of last month, with only two exceptions from indisposition; a privilege indeed, after so long a privation. At such seasons how unspeakably important we are convinced it is, to "use all diligence to make our calling and election sure." I cannot easily convey to others what I feel for them, when so assembled, but I am thankful, when looking back, that according to the capacity received, I laboured with my friends in gospel love. I was also helped occasionally to offer a few hints after reading to my children, when some of the family were present, or vocally to supplicate the Father of mercies. These little acts of dedication were followed with sweet peace of mind, and some increase of spiritual strength.

2nd mo. 9th, 1820. This morning, while dressing, my spirit was mercifully broken in upon; and those desires which always prevail in some degree, though at

times under a sense of much languor, were fervent for myself and my dear connexions, that we may be of the number of the spiritually minded. Ah, my precious offspring! "Open their understandings, O thou God of love, and cause the true light to shine in their hearts so effectually, that the native darkness may be dispelled, that they may become children of the light and of the day." I have recurred to the season of my late serious indisposition, about seventeen months since; how mercifully was I dealt with! I was even filled with joy and peace in believing that the Lamb of God would indeed condescend to take away my sins so effectually that the sting of death would be removed, and that the grave would have no victory. Oh! that now I am blessed with comparative health, I may not grow careless and lukewarm, and presume on the like consolations being afforded when the awful close may indeed arrive. Surely one so unworthy of so great salvation must expect much conflict to precede such an event, though I have faith at this moment to believe that I shall not be utterly forsaken. O that I may abide in Christ, the true vine!

[Although thus restored to "comparative health," the writer of these memoranda was, after this illness, much disabled from walking; but she frequently rode to meetings at home, till within twelve months of her death; and in the year 1827 she paid a religious visit to friends in Suffolk and Norfolk. This journey is alluded to at p. 63.]

12th mo. 17th. Solid peace has attended my mind,

in having yielded to address my fellow-professors on the great duty of religious retirement;* nevertheless I have been more stripped and proved since that time than for some years previously, a dispensation which I believe, beyond a doubt, has been ordered in wisdom, that I may be renewedly convinced that all ability to espouse the cause of true religion proceeds from the great Head of the Church, and that the poor instrument has nothing to glory in.

My soul desires to be deeply humbled under a sense of my own unworthiness, and of lively gratitude to Him who has, from time to time, enlightened my heart, and made me at seasons a feeble instrument to proclaim his goodness, his power, and his love; to call upon others to meditate thereon, and to “praise the Lord, for his mercy endureth for ever.” Since the publication of the little Address, a friend who was in possession of a printed memoir of the late Martha Boone of Birmingham, with a selection from her writings, was struck with the similarity of her views with mine, and kindly lent it me. I also have been peculiarly affected in reading it. Many expressions are very similar to what are frequently introduced in *these* pages, also in a letter of advice to my children at school.†

2nd mo. 3rd, 1822. I have been led to desire that the errors of our friends may, instead of discouraging, lead us to increasing care and watchfulness—to deep searching of heart. My faith is firm, that there is a power mercifully willing, as well as able, to preserve

* See the Address, &c.

† See page 74.

all that apply in singleness of heart and abasedness of soul, for grace to help in time of need. It is for want of leaning on this unfailing Arm that any are permitted to stumble and fall: "Let him that thinketh he standeth, take heed, lest he fall." May I, as an individual, be afresh excited to a deep sense of the need of being spiritually minded—here alone is our preservation.

7th mo. 27th. My parental solicitude has often been awakened within a few months, on account of the indisposition of one of my dear girls, so that fears have been prevalent lest consumption should ensue. Fervent have been the secret petitions offered on her behalf, that the immortal part may be prepared for "an inheritance among them that are sanctified." Language would fail to set forth the exercise of my heart on this subject, and yet I have seldom seen any way pointedly to address her thereon. The feelings of nature, in the prospect of a separation, have been indescribable, yet through adorable mercy I have been strengthened to supplicate that I may not ask lengthened life for this precious child, except in strict conformity with the Divine will; and that if her time here is prolonged, she may live to the praise of Him who died for our sins, and rose again for our justification, and is mercifully dispensing his gifts to the workmanship of his holy hand.

10th mo. 7th, 1825. Once more I feel disposed to acknowledge, on paper, what have been the secret exercises of my mind of late, our dear children having been tried with indisposition for more than two years. The secret prayer of my heart has often been raised to Him who knows what is best for us, that his dispensations

may be accepted with resignation, and be sanctified to us individually, both parents and children. "O thou adorable Being, who dost not afflict willingly, nor grieve the children of men, do with me and mine as seems right in thy sight; only sanctify us through thy truth: thy word is truth. I thank Thee for the discipline which Thou hast seen meet to dispense, and pray that it may not be lost upon any of us, through our inaptness to receive instruction. If thou see meet to restore my children to health, dispense also thy restraining grace, to preserve from the evils which are in the world; and may thanksgiving and praise be raised in each of our hearts."

7th mo. 1826. About three months since my dearest earthly companion was visited with a serious attack of illness. If ever, in the course of my life, I felt the value of Divine support, it was then, when my affectionate feelings were alive to his precarious situation, and the nature of his complaint was such, that it was thought unsafe to converse with him for some days. Oh! then the inexpressible consolation of being enabled to commend him to his God and Saviour, in a degree of faith that He would either restore him to health, or receive the immortal spirit in mercy! He who saw our need of such a protector has mercifully prolonged the life of my dear partner, and condescended to be very near him during his illness; and in the prospect of his recovery, much have I desired that the remnant of our days may be spent increasingly in his fear. Our dear children also are much improved in health. May these blessings prompt the inquiry, "What shall we

render unto Thee for all thy benefits?" and oh, that the resolve may be—our whole hearts.

[Samuel Jesup survived his beloved wife about eighteen months. When the frail tabernacle was fast giving way, under feelings of great unworthiness, he was enabled humbly to "hope" and confide in that "mercy," which he gratefully acknowledged had followed him all his life long: and he was earnestly solicitous that others also might be similarly blest, and at the solemn close of life be permitted to experience the same support. Once, alluding to the fearful situation of those who continue in a state of lukewarmness, careless of the great duty of life, he said, "What will they do when they lie upon a bed like this?" He was favoured to sink peacefully away on the 4th of second month, 1837, aged nearly seventy-five years.]

7th mo. — 1828. The last memorandum I have just read, which closes with reference to our dear family; how little did I think, when that was written, that the removal by death of our precious Sarah Knight would be the next occasion on which the pen would be employed in this way. On the 28th of 5th month her redeemed spirit was liberated from an enfeebled tabernacle, and was admitted, we cannot doubt, "into the joy of her Lord." Oh! when I take a retrospective view of her life, and reflect on what has been done for this dear subject of many prayers, I feel lost in adoration and thankfulness to Him who has perfected his own work in her heart; yea, "cut the work short in righteousness," and received in mercy the immortal part. "What shall we render unto Thee for so great

salvation ? Oh ! thou who canst indeed “ work all our works in us,” and who hast revealed thy power and thy mercy in this instance of thy condescending regard, by staining the glory of this vain world in her view, and leading her to seek for glory and immortality, by living faith in the dear Son of thy love, “ in whom we have redemption through his blood, the forgiveness of sins ;” Oh ! God of mercy and of love, do for us and for all ours, as we believe Thou hast done for her. Be near to her bereaved partner and their only child ; lead them in the way they should go ; yea, lead them and us by thy counsel, and afterwards receive us to glory.”

Were I to attempt again to write memoranda so frequently as in times past, matter would press upon me in recollection of the time that has passed unnoticed with the pen, but I hope remembered with gratitude to the God of my life. I should find it indeed difficult fully to set forth his goodness and his mercy in giving me ability during the past year, to leave home, (as I believe at his bidding,) to espouse, in my humble way, that cause which I love ; in inclining the heart of my beloved husband to accompany me, and in often refreshing our hearts together amongst our friends, and in permitting us to return in safety to our family. And now that He has taken one of our beloved children to glory, may we trust in Him, and rely on his mercy, through Jesus Christ, to preserve those that remain ; to protect us individually, and carry us safely through this vale of tears, not suffering one of our number to miss of that salvation, which is in store for every believing, obedient soul.

[Sarah Knight was the daughter of Samuel Jesup by a former marriage. Her mother died when she was an infant, soon after which the care of her and her brother devolved upon the writer of these memoranda, who watched the tender years of her interesting charge with unremitting solicitude, and after her marriage no distinction was perceptible in her maternal affection between her own children and those of her deceased relative, thus adopted by her. The subjoined letter is a sweet proof of her tender regard for this "child of many prayers." *]

EXTRACT OF A LETTER TO SARAH KNIGHT.

5th mo. 10th, 1828.

May this little testimonial of my tender affection, my precious Sarah, find thee "rejoicing in hope, patient in tribulation, continuing instant in prayer." Yes, my dear, I am in the faith, that, even if increasing debility should be such as to preclude all hope of recovery, thou wilt be favoured to experience that strong consolation which is the privilege of those who have fled for refuge to lay hold upon the hope set before them, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedec." Yet we know that many piously exercised minds, in the prospect of dis-

* A Memoir of S. K. is inserted in the volume of "Memorials of Deceased Friends, by Susanna Corder."

solution, have had their faith at times tried to an hair's breadth; they have been, as it were, in deep waters, so that they seemed scarcely able to cast anchor in the only place of safety. Such dispensations are, undoubtedly, wisely permitted, to teach poor man that he has nothing of his own to trust in, and that if he obtain salvation, it is of free, unmerited grace and mercy, through our great High Priest, "who hath obtained eternal redemption for us." Thou hast, my dear, been admirably favoured with ability to be "patient in tribulation;" this we must believe is one of the fruits of the Spirit, attendant on the desire to be found "instant in prayer;" and I do believe that He has been very merciful to thee, in gradually weaning thy affections from those things which his controversy is against. He who has made bare his holy arm for thy deliverance, will never leave thee nor forsake thee; though for the trial of thy faith there may be times when He may see meet "to hide his face as for a moment," yet "with everlasting loving-kindness" will He remember thee as thou art reverently concerned to keep the word of his patience, and to say "Amen" to the most trying of his dispensations. I think thou wilt derive encouragement from reading the first chapter in the first Epistle of Peter, especially the first nine verses.

9th mo. 13th, 1828. Again the rod of affliction has been held over us. May it produce the end designed by Him who "doth not afflict willingly, nor grieve the children of men." Our beloved Priscilla has had an attack of fever, which has left her much debilitated.

Oh! I feel how much I stand in need of such dispensations, in order to keep me from taking up a rest in created objects, and am ready to tremble lest we should be called upon to resign another dear member of our family: but, “Oh! Father, let not a murmuring thought arise, keenly as such a separation would be felt. Only grant to her preparation through faith in the appointed means of salvation, I beseech thee!”*

10th mo. 8th, 1829. On the 29th of last month our precious Priscilla departed this life, in the comfortable and unshaken hope of a glorious immortality. The remembrance of the solemn covering which was over our spirits during the last trying conflicts of nature, and the peaceful calm which was experienced by some of us in the anticipation of the near approach of that period, when the immortal spirit would be set free from its suffering tabernacle, to be “for ever with the Lord,” who had redeemed her by his blood, and given her faith in its efficacy, causes thankfulness—inexpressible thankfulness to Him who mercifully supported us under the trial of separation, and during her bodily suffering; enabling her, there is good reason to believe, steadily to keep her eye fixed upon the Saints’ inheritance, and to trust in her Saviour as she passed through the valley of the shadow of death. “Oh! my God, thou hast indeed dealt with me, not according to my deserts, but according to the multitude of thy mercies since I have been a mother. Thou hast afflicted our children, but I trust it has been, and will continue

* See Memoir, &c.

to be, to their profit. Oh! redeem, sanctify, and justify them all, remembering their mother and her affectionate husband for good, even for the salvation of our souls; that without one exception we, as a family, may honour Thee, and glorify Thee, and the dear Son of thy love, the Lamb that was slain, through the endless ages of eternity. Amen, saith my soul!"

10th mo. 17th, 1830. A variety of occurrences have necessarily occupied my time, but the poor mind has been exceedingly active. In retrospect it has viewed the affecting scene which passed before our eyes on the 29th of 9th month in the last year. On the anniversary of that day the affectionate feelings were indeed brought into exercise in the recollection of what we have lost! But gratitude and thankfulness are at times prevalent, in the hope that her immortal spirit is eternally at rest. And oh! that those who are yet exposed to pain, to temptation, and to sorrow, may keep the word of his patience, who is able to carry us safely through the wilderness of this world, and bring us to a city of habitation.

Our precious Martha* now keeps the exercises of her mind pretty much in her own bosom. "Be thou pleased, dearest Father, to supply all her need, according to the riches of thy grace in Jesus Christ our Lord."

2nd mo. 21st, 1831. On the 9th of 12th month, our precious Martha surrendered her spirit to Him who we believe had mercifully prepared it, and made it

* See Memöir, &c.

“meet for an inheritance amongst them who are sanctified.” But oh! the solemnity of that and the preceding day, when the dear sufferer was permitted at times to experience the hiding of his countenance, in whom she desired to trust. Still, mercy was extended to this diffident disciple, and unworthy as she felt herself, her expressions almost to the last bespoke that faith was in exercise, and with that eye she saw an entrance into the heavenly kingdom, exclaiming, “Can it be true?—The gate is open!” after which the spirit departed in unutterable peace. Well may we exclaim, “Thanks be to God, who giveth us the victory, through our Lord and Saviour Jesus Christ.”

1st mo. 7th, 1833. I have of late felt inclined again to record the merciful dealings of my Heavenly Father with my soul. I have been nearly sixty-three years a sojourner in this vale of tears; and though I continue to be such a frail, weak creature, I have within the last few months had renewed cause for thankfulness, that, generally speaking, faith and hope have increased, and I have believed that some of the most humbling seasons of my life, in which my own infirmities have bowed me to the dust, were mercifully intended to teach me where only strength can be obtained to fight valiantly in the Christian’s armour against my spiritual enemies; and thus often in seasons of conflict, when secret, ejaculatory prayers have been the only resource, my Saviour has proved a refuge from the storm, and “as the shadow of a mighty rock in a weary land.” “Bless the Lord, O my soul! and forget not all his benefits.”

For several weeks I have not been able to bear the cold and damp air, and consequently have been much at home when Friends were assembled at meeting. How thankful I ought to feel, that on such occasions spent in endeavouring to draw near to the great object of divine worship, He has almost uniformly condescended more or less to refresh my spirit, and increase my faith in redeeming love and mercy, in the hope that the great work will be carried forward and perfected in our hearts by Him "who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." When I reflect that my dear husband has numbered more than seventy years, and that my own age is advancing, we may reasonably anticipate the trial of separation from each other before long. It is not for me to conjecture who may first be taken; but oh! that I may have no will opposed to the divine will, and may those who are left be supported in humble, calm resignation. He who has been with us all our lives long, will not forsake us, unless we first forsake Him. Oh! that He may condescend to support us in every future trial and conflict, and in his own good time, receive us in mercy, and put a new song into our mouths, even praises to our God and Saviour.

3rd mo. 29th, 1835. Sixty-five years have I been a pilgrim in this probationary state. Increase of infirmities loudly proclaims the uncertainty of much longer continuance here: and assuredly if the will of God be such, that the work may be cut short in righteousness, that is to say, that my earthly race may close at an

early period, and the immortal part be prepared for an admittance into that rest which is prepared for the people of God, most gladly would I put off this tabernacle, that the spirit should be for ever with the Lord.

5th mo. 27th. (Written in pencil during her last illness.) Since last writing, a fresh attack of illness has been permitted, in which I have known little of abounding, but generally a portion of sweet tranquillity in committing myself into the Divine hand: and though I have very closely felt at times how bereaving to my dear husband and precious girl such a dispensation would be, as that of my life terminating before theirs, yet I have had faith given me to believe that nothing will befall me or them, but what will work for good.

Oh! that those near and dear to me may be preserved from listening to the "Lo! here is Christ," or "Lo! he is there," when so many are departing from their first love, and in some way making shipwreck of their faith.

For myself, whilst I feel utterly unworthy of so great salvation, I can believe that He who so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, will graciously accept me in the awful day of account: He will grant remission of sins to a sincere humble believer in Christ Jesus, as the light of men, and the great and acceptable sacrifice for sin.

[During the winter of 1834—5, the enfeebled health of this dear Friend had evidently declined, and she was

generally confined to the sofa ; her chest was much affected, and a cough which had long been very trying, increased ; but the sweetness of her countenance, and the peaceful serenity of her mind, were striking to those about her. The following expressions during her illness will further show the state of her mind in the prospect of dissolution.]

6th mo. 26th. Soon after having raised blood, she said, “What a mercy it is, that although the feeling was like suffocation, I was not in the least alarmed, feeling that it mattered not in what way the end might be permitted.”

28th. “I am favoured with uninterrupted quiet, and a hope which is as an anchor to the soul, both sure and steadfast ; but oh ! all boasting is excluded :—it is of unmerited mercy.”

30th. It is wonderful how my affectionate feelings now seem hushed. I often think of the passage, “I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day.”

7th mo. 5th. Keep close to the Refuge, then hard things will be made easy, and bitter things sweet :—there will be many a pang—it is a penalty of human nature for transgression : but if that is removed by our Heavenly Father, through the death of his Son, what a mercy it will be !—Oh ! I do feel that my hope rests upon it, but I want to feel more spiritual vigour, more love and gratitude.”

13th. I feel so incapable of lifting up my heart—such a very poor thing. Not that I am discouraged,

but such dispensations are very humiliating. I believe the end will make up for all such dreary feelings.—To her daughter—and the same power that will protect me, will preserve and protect thee and thy dear father.

17th. After having been tried with desertion, she was enabled vocally to supplicate nearly as follows: “Oh! thou high and Holy One, permit me to approach thy sacred footstool on behalf of my unworthy self and my near connexions. Oh! strengthen our faith, so that in the hour of trial we may submit to thy will, and speak well of thy Holy Name.”

21st. To her daughter, with a smile, “I feel so comfortable,—through favour, so perfectly comfortable.” And soon after, “When the end rightly comes, how sweet it will be;—to join the just of all generations, how sweet it will be.”

24th. “I think I shall not make my escape quite so soon as I had anticipated,—I must expect more feverish days and nights yet.” Speaking of a dear absent relative, “She may rejoice when she hears that the work is cut short.”

25th. Alluding to the low time she passed through about a week since, “When we are low and dismayed, we must try to take fast hold of the Comforter. I feel very thankful for this humiliating dispensation. I doubt not all will work together for good. What an inexpressible difference in the feeling when the poor mind is shut up in darkness, and when it is filled with thankfulness.”

29th. How sweet it would be if I could hope im-

mortality was near at hand. I hope patience will have its perfect work. I never felt as I do now.

30th. This morning the dear invalid was very weak, and nearly fainted on being moved in bed ; soon after which she clasped her daughter's hand, saying, "The Lord bless thee, and keep thee, be thy everlasting reward, and thy portion for ever."

31st. She seemed a little revived, and inquired of a dear relative if she thought it would be long before the close; being answered in the negative, she replied, "If I could take thy view, nothing would cheer me so much."

8th mo. 1st. This last night was a very trying one, but in the morning the fever had greatly subsided, and she was afterwards sweetly quiet, looking cheerful and serene, and appeared glad to be surrounded by her family, whom she noticed affectionately. She took leave of each of them about three in the afternoon, after which for a few hours she was rather restless, when she again became calm and composed, her respiration gradually shortening till about eleven, when, without apparent suffering, her spirit was released from the shackles of mortality, and, adopting the words of the Monthly Meeting's testimony, "is, we believe, through redeeming mercy, entered into eternal rest."

Advice on various religious and moral Subjects, in a Letter to two of M. J.'s Daughters, on their leaving Home for School.

MY DEAR CHILDREN,

IN the anticipation of your leaving home, I have closely examined my own heart, in order to discover whether or not I have acted the part of a parent towards you, as it relates to the exercise of suitable care in endeavouring to form your moral and religious character; desirous as I am that the important trust reposed in me may be faithfully discharged, so as to be comparable to preparing the way of the Lord in the hearts of those I love.

I believe that my dear children, from the eldest to the youngest, are aware of my solicitude for their preservation from evil, and their belief in, and acquaintance with that power—that quickening Spirit, which alone can cleanse the heart, and make them willing to take up their daily cross, and follow a crucified Saviour in the path of self-denial, that so they may become his disciples.

You have not, I trust, forgotten the opportunities we have had together in seasons of retirement, when you have occasionally been my attendants, while other parts of the family have been at meeting; when I have wrestled for a blessing upon the absent, and endeavoured to impress upon the minds of those who were my companions, the necessity of giving diligence to make your calling and election sure.

Have you not been convinced of my fervent desire, that you may in deed and in truth know “the only true God, and Jesus Christ whom He hath sent?”

I am deeply sensible of my inability to do justice to that cause which I wish to espouse; yet when I consider in what a responsible situation a mother is placed, it seems an incumbent duty to revive in your remembrance now you are absent, the concern which I have felt, and hope I always shall feel, for your establishment on the sure foundation—the Rock of Ages.

Remember, my children, that “other foundation can no man lay than that is laid, which is Jesus Christ;” that you may be enabled to build thereon, is what I fervently desire may be your individual experience.

The fear of handling holy things unseasonably and unskilfully, often seals my lips when my heart is full, but I may safely tell you in that love which surpasses the ties of natural affection, that my heart’s desire and prayer for you is that you may become acquainted with that Teacher who teacheth as never man taught. Then will you be convinced that “without holiness no man can see the Lord,” and that holiness can only be produced by the operation of his Spirit upon the heart,

“ whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.” This, and many other similes which are to be met with in the Holy Scriptures, will be opened to your understanding, so as to convince you of the necessity of submission to the refining power of that Spirit, which, as it is suffered to do its office, will “ make a separation between the precious and the vile.”

The great object of my solicitude is, that my children may be favoured to distinguish the difference between being nominal professors of the Christian name, and real possessors of faith in Christ : for “ whatsoever is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith.” “ Who is he that overcometh the world, but he that believeth that Jesus is the Son of God,” and that “ He was manifested to take away our sins.”

How many, alas ! are to be met with among the various professors of Christianity, not excepting our own religious society, who seem to consider themselves in a safe state if they do justice between man and man, assemble at stated times in a customary way for the professed purpose of performing divine worship, and are exemplary in their moral character : but it is possible to get thus far on our way, and yet be entire strangers to that change of heart—that new birth—without which we are assured a man cannot see the kingdom of God. We must be born of God before we can overcome the world, and serve Him in “ newness of spirit.” It is therefore of the utmost importance that we

seriously attend to the exhortation which was given by the Apostle Paul to the Corinthians, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, that Jesus Christ is in you, except ye be reprobates." If upon a strict scrutiny, it should be found by any that their actions and general conduct have not been regulated by the Spirit of truth; that they have sought the approbation of their fellow-mortals, while they have been too little concerned for the glory of God; such a discovery should lead to deep self-abasement, and a desire to experience the "washing of regeneration, and renewing of the Holy Ghost."

I will endeavour to explain this to your present capacity: for instance, it is possible that the conduct of children may appear orderly and obliging, and even amiable, and yet with dispositions that may endear them to their care-takers, and render them agreeable to their associates, their hearts may not be right in the sight of Him who knows whether they "love the praise of men more than the praise of God." Let this consideration, my beloved children, act as a stimulus to excite you to "watch and pray that ye enter not into temptation;" and that "whether ye eat or drink, or whatsoever ye do, ye may do all to the glory of God." Accustom yourselves to examine your motives for action. Do you "love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength?" If you do you will earnestly desire to do always those things that please Him; you will fear to offend Him by indulging in vain and idle

thoughts ; and you will seek for preservation from any unguarded expression or unallowable action, (even though no mortal should be witness to such an offence,) agreeably to the language of our blessed Lord, “ If ye love me, keep my commandments.”

But how are we to govern our thoughts ? perhaps you may inquire. I answer, this I am convinced can never be done acceptably without divine assistance. Alas ! if so, how can a child expect this ? may be the desponding language of your hearts. Take courage, my children. Remember the gracious words of the dear Redeemer, “ Suffer little children, and forbid them not to come unto me.” “ Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you.” Wait then in reverential silence, not only in religious meetings, but in retirement ; the first thing in the morning, during a pause after family reading, and at night when about to prepare for your repose, for ability to ask aright—to pray in living faith. A capacity to get into this watchful waiting state is granted to seeking souls, even amongst our youth. Not only at times set apart for religious retirement, but frequently when engaged in their usual occupations, or in social intercourse with their friends, their hearts will be lifted up to the great Discerner of our thoughts, in prayer for preservation. This state of mind is what I suppose is included in the solemn injunction, “ Pray without ceasing.” Oh that you may be able to comprehend what this means, by precious experience.

I know that no rules which the most affectionate parents can lay down can confer divine grace upon the

objects of their solicitude ; but I believe that a blessing is often vouchsafed to their pious endeavours to bring up their children “ in the nurture and admonition of the Lord :” and I am encouraged to hope that the Father of mercies will in his own time “ reveal his Son” in each of your hearts, and convince you of your need of a Saviour, a Redeemer, to cleanse and purify you, and make you “ meet to be partakers of the inheritance of the saints in light.”

When minds are first enlightened so as to discern their utter incapacity to do any good thing, and their sad propensity to evil, it is a painful and an humbling discovery ! But this is the natural state of every son and daughter of Adam. How then can we be sufficiently thankful for that mercy which is so eminently displayed in the redemption of man ? “ God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “ For there is none other name under heaven, given amongst men, whereby we must be saved.” But as “ He is able to save them to the very uttermost who come unto God by him, seeing he ever liveth to make intercession for them,” there is abundant reason to “ thank God and take courage,” seeing there is a medium by which we may be favoured with access to the throne of grace. For “ the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered.” What a consolation it is to believe this, when the poor mind is in such a state of weakness. As there is a waiting for Divine

assistance, a capacity is sometimes afforded to cast all our care upon Him who knows what we have need of before we ask Him ; and we are enabled with the eye of faith, to “ behold the Lamb of God which taketh away the sin of the world,” as our only Mediator, who will “ cast out” none that yield to the drawing cords of the Father’s love. But be it ever remembered, that we cannot work out the salvation of our souls in our own way and time ; it is therefore incumbent on us all to mind the day of our visitation ; for our blessed Lord declares “ No man can come unto me, except the Father which hath sent me draw him.” Hence the necessity of yielding to the gracious invitations of your heavenly Father, when He is pleased to break in upon your spirits ; humbling and tendering your minds, and raising in your hearts desires after Himself. It is in such favoured seasons, that an inquiry similar to this is excited, “ What shall I do that I may work the works of God ?” The reply to this interesting query stands recorded on the sacred page : “ This is the work of God, that ye believe on Him whom He hath sent.” May your faith, hope, and trust be strong in this merciful Redeemer, “ who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” The power to perform these good works in a right spirit can be derived only from Him who told his disciples, when he was about to be offered up for the sins of the world, “ It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you : and when he is

come, he will reprove the world of sin, of righteousness, and of judgment," &c. ; and again, "When He, the Spirit of truth is come, he will guide you into all truth," was the declaration of our blessed Lord. To this unerring guide and reprover I would direct your attention : centre to this precious gift, mercifully vouchsafed as a swift witness against every idle word, which we are assured must be given account of in the day of judgment. If this be your care, you will indeed be preserved in the fear of the Lord, which is declared to be "a fountain of life, to depart from the snares of death."

But if, after having been favoured with a portion of light which may have manifested the hidden things of darkness, a thoughtless and careless disposition of mind is suffered to prevail ; there will be a danger of losing the precious sense of the savour of life, and with it the capacity to discern between good and evil. How much then is it our duty and our interest, when permitted to feel that our heavenly Father is graciously disposed to draw us nearer to Himself, to accept of that salvation which He is offering to all those who receive the Son of his love, in the way of his coming ; even "as a refiner and purifier of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

I am aware that some of these remarks may not just at present be fully comprehended ; but I wish you to preserve these sheets as the "Fruits of a Mother's

love." Read them again and again, and if as you grow in years you are favoured to grow in religious experience (or in Scripture language) to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," these hints may be clearly understood, illustrated by that Teacher who can make wise the simple, and supply all the deficiencies of those, who, in attempting to unfold the mystery of godliness, are deeply sensible that they can by no means of themselves do justice to such an exalted theme. I earnestly recommend to you the important duty of reading the Holy Scriptures, not only in seasons set apart for family reading, but in daily retirement; at the same time seeking to pray that they may be so opened to your understanding, as to make you wise unto salvation, through faith which is in Christ Jesus. I would also strongly recommend to you the frequent and serious perusal of Friends' writings; for the experience of those who have witnessed the conflict between nature and grace, and have happily come off more than conquerors, through Him that loved them, may afford encouragement to others who are exercised in the like warfare. The more you accustom yourselves to serious reading, the greater inclination you will have for it; whereas if the practice be neglected, it will become irksome and insipid. I do not wish to confine religious reading solely to the Scriptures and the writings of Friends. There are valuable and interesting works, written by persons of experimental piety, which are calculated to convince the reader, that "of a truth God is

no respecter of persons ; but in every nation those that fear Him, and work righteousness, are accepted of Him."

In reading accounts of pious individuals of different religious denominations, we are taught one important lesson : that though they may have formed different opinions on some points of doctrine, yet all agree in this, that the Holy Spirit must work a change in the natural man before he can stand approved in the sight of a Being of infinite purity ; and that self must be renounced and laid in the dust, that Christ may be all and in all.

Having thus expressed my solicitude that my dear children may experience the work of religion to be carried on in their hearts, I conclude this part with an earnest recommendation that they "give diligence to make their calling and election sure."

I now propose making a few remarks on conduct and conversation. It will be observed that the preceding observations relate entirely to religious subjects ; and I am aware that those who are under the influence of religious principle, will witness its regulating power in their moral conduct ; for "every good tree bringeth forth good fruit:" yet some hints and remarks may possibly operate as a watchword, from an affectionate parent to her beloved charge. It is our duty at all times and on all occasions, to have an eye to the glory of God ; and strict watchfulness is necessary when in company, lest we should make work for repentance by unguarded conversation. Innocent cheerfulness may safely be cherished, but care should be taken to avoid everything

bordering on levity. Tale-bearing and detraction should be carefully avoided. How often is an absent person lessened in the esteem of those who are but slightly acquainted with her by the thoughtless remarks which are too frequently circulated in company; perhaps without any decided intention to depreciate; but, as a certain writer expresses it, "from thoughtlessness, and a desire to say something."

In instances where there really may have been occasion given for observing defects in our friends, we are not justified in exposing them, by publishing their faults; and we should always bear in mind, that we are very incompetent to judge of the actions of others; therefore, while we carefully avoid those failings which we disapprove in our neighbour, we should accustom ourselves to construe their conduct in the most favourable manner. If we know it to have been actually blameable, it should never be mentioned to another, unless with the view to clear the innocent, or guard others against the danger of a pernicious example, except to a judicious friend, which might open the way for the offender to be admonished in the spirit of meekness.

I wish also to caution you against forming hasty conclusions respecting character. Some persons are apt to be excessively pleased, or disgusted, with those to whom they are introduced, at the first interview; but experience proves that very erroneous impressions are acquired in this way. Young persons are especially liable to fall into this error: they go into the company of their friends, perhaps with a disposition to please and to be pleased, but meeting with persons apparently

reserved and unsociable, they attribute such deportment to pride and self-importance ; whereas it not unfrequently happens that diffidence has in reality produced the appearance of shyness, and after a longer acquaintance, dispositions far more amiable have been discovered, than in some whose manners, at first sight, were more prepossessing. Hence the propriety of suspending an opinion, and still more, the expression of it, until sufficient opportunity has been afforded to form a correct judgment of the dispositions of those with whom we associate. These cautions may not, at first sight, appear to be of so much importance as they really are. I am persuaded, that though well-disposed minds *may*, at times, be so far off their guard as to join in remarks which have a tendency to place an absent person in an unamiable point of view, it is a practice that we ought most carefully to avoid. Read the praises of charity, Corinthians i., from the 4th to 7th verses.

The next subject to which I would affectionately call your attention, is the proper government of the natural temper. On this depends much of the comfort or disquietude of domestic life. Remember, my dear girls, that "a meek and quiet spirit is, in the sight of God, of great price."

Some persons plead the defect of their natural temper as an excuse for rendering their nearest connexions and associates uncomfortable ; seeming to forget that this, like all other infirmities of our nature, may be controlled by watchfulness and prayer. Children educated in habits of obedience and condescension, it may

be hoped, will feel no very strong temptations to vary therefrom; yet we see painful instances of want of due care to cultivate mutual forbearance in domestic life. In families where there are several young persons of different dispositions and pursuits, occasions will arise when they cannot avoid thinking differently; let a watchful care nevertheless be maintained, that no altercation be encouraged which may have a tendency to lessen that cordiality and affectionate attachment which ought to subsist between children of one family.

Domestic economy is a subject of too much importance to be passed by unnoticed. It is right, even for persons in affluence, to pay attention thereto, in order to prevent any waste of property, which, if rightly applied, would supply the wants of the indigent; but for those whose dependence is solely on the success of trade, it is essentially necessary for heads of families, and for their children, to be industrious and economical in their habits, apparel, and general expenditure.

With regard to *activity* in household concerns, it has never been in your mother's power to set you such an example as her station in life required; having been obliged to employ servants in offices which, if in health, she would gladly have performed herself: so that, if you should be favoured with a larger share of that inestimable blessing, you must accustom yourselves to such habits of industry, as may be conducive to your own improvement; and perfect acquaintance with domestic concerns.

I feel anxious, that in whatever station you may be

placed, you may be enabled to act a suitable part, performing your respective duties with propriety.

Let your expenses be circumscribed by prudence; carefully avoid those that are unnecessary and unprofitable. Remember, that trifling sums saved, accumulate and become valuable to ourselves or others; but I would strictly caution you against a hoarding, avaricious disposition. According to your ability, be always willing to make suitable compensation for any services that may be rendered you; and whenever the poor are employed, let them be paid as liberally as is consistent with the customs of the place; for it is an act of greater charity to employ those who are in health, and to pay them suitably, than to give them money without employment.

Endeavour, by making little personal sacrifices, to do something towards comforting and relieving the sick and afflicted. By early rising, and other methods of economizing time, opportunities may be found to visit them, or occasionally to work for the helpless, &c.

Persons of limited means see much distress, which it is not in their power personally to relieve; but it is not easy to calculate on the means to help which are often afforded to an obscure individual, by using her influence with her more affluent neighbours, and making known to them cases of distress which have fallen under her observation.

Be particularly cautious that you indulge in nothing that is superfluous, that you may have something more to give to those that need. And here I would advert

to that simplicity in apparel, which I much desire that you may be preserved in. Let your dress be regulated by simplicity, convenience, and economy—it is necessary to do this, in the first place, to control a disposition to vanity, which would adorn the frail tabernacle that “to-day is,” and to-morrow may be deprived of the spirit which animates it! and secondly, that by avoiding extravagance you may be able to spare a little to relieve the afflicted.

Writing this, revives afresh in my recollection some of the scruples which I felt in very early life, when I had a stated allowance for my own expenses. How often, when inclination prompted me to purchase an article, which *might be spared*, or of a quality more *expensive* than was really necessary to insure its durability, have I felt a secret check in my mind, which, as it was attended to, afforded peaceful satisfaction, and furnished me with a few pence, or shillings, for the necessitous. On the contrary, painful remorse has been my portion, when inclination has overruled my better judgment, and unnecessary expense been indulged in, which has lessened the ability to assist the distressed.

May you, my children, attend to the reproofs of instruction, on this and every other occasion. Take heed that your minds be not unallowably occupied in attention to your personal appearance: be cautious of adopting the changing fashions of the times, except where real improvement and convenience happen to be introduced; and even then, for the sake of example, be not hasty in conforming to prevailing customs.

Be careful to avoid a censorious disposition towards

those who may indulge themselves in greater liberties than are consistent with our self-denying principles—instruct such by your circumspect conduct and demeanour. If you are preserved in true humility, you will not think highly of yourselves, in consequence of attention to the rules of our society, or of any conduct that you may judge to be acceptable to God or man.

Pride, in any degree, or self-complacency, which is a species of pride, is opposite both to the spirit and precepts of our holy religion. If you live in the spirit of the gospel, you will cherish those admonitions of the Apostle, “Be not high-minded but fear;” “Let him that thinketh he standeth take heed lest he fall;” “In lowliness of mind let each esteem other better than themselves.”

The preceding has been written at many different times, and is concluded the 6th of 3rd mo. 1820, by

Your very affectionate Mother,

MARY JESUP.

Extract from a Letter from Mary Jesup to her youngest Daughter Martha, whilst at School, on the right direction of the Mind in religious Meetings.

7th of 3rd mo. 1824.

After mentioning the improvement in her daughter's health, and some other circumstances, M. J. proceeds—
“The privilege of attending the monthly meeting has not, I hope been lost upon thee. Thou hast, my dear girl, many privileges at school—that of sitting under a

true gospel ministry is not one of the least. Happy will it be for those, who whilst sensible of the value of a living ministry, are not placing their dependance on any outward means, in order to obtain religious instruction. May my children be favoured to know the value of silence in our religious meetings, that true inward silence in which they can place themselves in the presence of the great Searcher of hearts, desiring to be taught of Him; and that the meditations of their hearts may be acceptable in his sight. How many are the impediments which too often obstruct this profitable and acceptable silence in our religious gatherings; whilst deeply exercised Friends are mentally offering up their petitions at the throne of grace, it is to be feared that great indifference and insensibility sometimes prevail in some minds present. Perhaps previous to the meeting time, scarcely a serious thought of our duty to the Great Object of worship has been cherished; and when seated with others in outward silence, the wandering thoughts go from one subject to another, recalling past occurrences, or anticipating future enjoyments or employments, instead of turning the whole attention to the Saviour of men, endeavouring to look unto Him for instruction, for light to enlighten our naturally dark hearts, and for a capacity to worship acceptably Him in whom we "live, and move, and have our being." Mayst thou, my dear M., seek after Him, if haply thou mayst find Him, for "He is not far from every one of us."

Cultivate a disposition to meditate on the Divine attributes, out of meetings as well as in meetings; the

purity, the power, the goodness, and the mercy of the Lord to the children of fallen Adam. How awful would have been our situation, if there were no means of obtaining pardon and forgiveness of sins! What then ought to be our feelings of gratitude and thankfulness to the God of our lives, that "He was in Christ, reconciling the world unto himself;" not to accept any of us whilst we continue enemies to Him by wicked works; but as a merciful Father, He is extending his compassion to every returning prodigal, to every one who sighs for redemption and remission of sins, and who has faith to believe in Jesus Christ as the only Mediator and Redeemer, whose blood cleanseth from all sin; and his Spirit sanctifies the hearts of those who yield to its blessed influence; but the self-righteous who are not humbled under a sense of their own unworthiness, are never likely to apply acceptably to the Physician of value to heal the wounds which sin and transgression have made.

If I have written in a style rather beyond thy present comprehension, I will endeavour in a simple way to illustrate these remarks so as to be clear to thy youthful understanding. Are there not times when thou art aware that it is thy duty to wait upon thy Creator, and to turn from all trifling conversation, &c. and yet it is so contrary to thy natural inclination to do this, that sometimes the latter prevails? For instance, on a first-day, when a religious book has been in thy hand, perhaps, instead of reading it with that serious attention which would strengthen some pious resolution, and tend to edification, it may have been too thoughtlessly pe-

rused, while the attention has been diverted by some frivolous discourse ; and then afterwards, at meeting, the poor mind has not been in a state to “ draw nigh to God ;” on the contrary, a sense of having fallen short in the performance of duty previously, has so unfitted thee for the solemn duty of serving the Lord acceptably even in meeting, that instead of feeling love to Him as a merciful Father, it may have seemed like a task to spend the time allotted for divine worship in silence, and thus the mind may not have been refreshed. An experience like this is what many have to mourn over ; and though all this may occur and be scarcely known to any mortal, yet our Holy Head and High Priest witnesses the coldness of our affections ; and if we are honest to ourselves we must be aware that there is a cause for all this. We do not love the Lord our God with all our hearts. How then can we hope to be accepted of Him ? In this simple statement I suppose that almost every child can read his own experience at some time to which he can refer. And is not this sufficient to humble creatures who ought to have no will opposed to the Divine will ? Let it have that effect ; and may the secret prayer of the heart, under a feeling of such propensity, be, “ Lord ! be merciful to me, a sinner.”

May the witness for God, which He has placed in thy heart, and which I believe has been striving with thee from a little child, so open things clearly to thy view, that thou mayst be convinced, from what passes in the secret of thy soul, that thou hast need of a Saviour and Redeemer, to bring thee into a state of acceptance, and by his mighty power to subject the will,

and bring every thought into captivity to the obedience of Christ.

I had no thought of covering more than two pages of one sheet, when I began ; but I feel my heart enlarged while I write, in desire that my precious child, who, I have reason to hope has been much preserved from evil in her outward conduct, may be enlightened to discover the secret snares which are laid to prevent even such from becoming what they ought to be—I mean, obedient children to their heavenly Father. I think thou art, at times, desirous of being delivered from everything which is offensive in his sight: then, be careful not to suffer thy mind to be occupied with trifles in religious meetings. Watch and pray against this temptation, and every other ; and mayst thou be favoured to know the voice of the true Shepherd, who gave his life for the sheep. If this be thy experience, and thou follow him, He will give unto thee eternal life, and no man shall pluck thee out of his holy hand. Read this, my dear, when thou art alone ; when thou canst enter into the importance of the subject ; and may the spirit of supplication be afforded thee to pray for preservation through time, and preparation for an admittance into that rest which is prepared for the people of God, when thy spirit shall quit its present tabernacle. Farewell, my much-loved child : may the blessing of the Highest rest upon thee and all ours !

Thy tenderly attached Mother,

M. JESUP.

EXTRACTS FROM LETTERS.

To her Daughter Priscilla, 17th of 9th mo. 1828.

For thy encouragement I may acknowledge that I have not been permitted to doubt, for a length of time, that thy mind has been preciously visited, and that the drawing cords of the heavenly Father's love have been experienced, to draw and gather thee to Christ Jesus, in his spiritual appearance in the heart. And what were his words when personally among men?—"No man can come unto me, except the Father which hath sent me, draw him;" and he then graciously adds, "Him that cometh unto me I will in no wise cast out." We are not to wait till we have made ourselves worthy to approach Him who is "the Way, the Truth, and the Life;" but in humility and abasedness of soul, when the call is heard, or the divine drawings are felt, to yield thereto obedience. "Draw me and I will run after thee," is the acceptable language.

How often are desires felt, and resolutions made; but then the adversary of souls steps in, not perhaps with any formidable temptation, lest he should be discovered, but with some secret insinuation, either to exalt or to depress the poor mind, and cause it to despair of saving help; but, dearest P., believe him not; "he was a liar from the beginning." There is assuredly a power able and willing to deliver thee, and all that trust in Him, from the cruel enemy's baits and snares. I do indeed rejoice with thee that thy spirit has been refreshed,

and thy faith increased, through the instrumentality of those who have been led to hand the word of encouragement. It is a very precious sentence in thy note, written under feelings of gratitude to Him who engaged the hearts of thy friends to feel for and with thee, namely, "Oh, may I be sufficiently careful to evince my love by my obedience; but I feel such a fear of going too forward, and thereby marring the work." With respect to any active movement this care is most necessary, and cannot be too great if the will be surrendered to be and to do exactly what is required, neither more nor less: but as regards passive obedience, we are in no danger. All that the Christian traveller has to do, is to be very diligent to keep his eye upon his guide; while he has the light, to wait in it, and (as our precious Sarah said) "he that believeth anything to be unclean, to him it is unclean:" therefore, even in little things, if a secret uneasiness be felt respecting anything we have been in the habit of saying, doing, thinking, or wearing, it is unsafe to continue in the indulgence of it. Whatever it may be, simple obedience, in the strength that has been prayed for, and which may be mercifully vouchsafed, proves the means of strengthening the feeble traveller: and as such are given up to be as passive clay in the hands of the great Potter, the vessel is prepared for usefulness; and whether it be in a public or private capacity, it will equally produce peace of mind. It will not do to reason in this way, "If I do this, or make such an alteration, I shall be thought better than I am;" or "It may be supposed I wish to be thought highly of." I believe that many have kept behind

their guide, and never made such advances in the high and holy way as their gracious Master intended, by thus reasoning. Instead of this, to obey from the heart is the only way to make progress; and to keep the heart with all diligence, lest the unwearied assailant of our happiness lay his baits in another disguise, and tempt the individual to think highly of himself, as if he had done a meritorious act. This is a snare which cannot be too carefully guarded against. Thankfulness—humble thankfulness—ought to be the covering of our minds, when divine grace has strengthened us to make any surrender: but if we withhold the sacrifice, whatever it may be, lest a wrong spirit should afterwards creep in, we shall assuredly mar the Lord's work, who is calling for unreserved dedication. Now is the accepted time, whenever his will is made known. Oh! what an unspeakable mercy to the poor soul, when faith is in exercise, that we can do all things through Christ, who strengtheneth the willing and obedient. Lean upon him, my precious P., and not to thy own understanding, nor to the many fears and doubts which arise in the mind. Do the present best; be watchful, be vigilant, and He who gave his own Son for the redemption of thy soul, will, with Him, give thee all things that are necessary to perfect the work which He has graciously begun in thy heart.

Accept my warmest wishes for thy preservation and progress in the path of duty. You are indeed the children of many prayers; but whether of such prayers as arise with acceptance before the throne of grace, and prove availing, is known only to the great Searcher of

hearts, whose I am, and whom I desire, frail as I am, to serve.

Farewell, most affectionately,
thy attached Mother,
M. J.

To the Same, on going from home, 12th of 11th mo. 1828.

In a few words I would express the hope I feel, that no change of scene, or change of company, may be permitted in any degree to dissipate that perception of the divine requiring respecting thee in the minutest instance, with which, at seasons, merciful condescension has favoured thy mind. Take with thee thy little Testament, or, if thou prefer it, my portable Bible is quite at thy service, and beware of relaxing in the important duty of watching unto prayer. It is not so easy to be regular in giving up a certain time for retirement when from home, but be watchful to embrace opportunities which may present; then if returning health continue and increase, thy spiritual strength will increase also, and thou wilt not be an ungrateful receiver of the manifold grace of God. I need not particularize—thy Teacher is near, and graciously affording instruction, as thou art able to bear it. He will never leave thee, nor forsake thee, unless thou first leave Him. If life be prolonged, my faith is firm, that thou wilt be enabled to become, at least, an exemplary member of our Society. But if in the ordering of his wisdom, who doeth all things well, a very

lengthened stay in this world of probation should not be apportioned thee, what an unspeakable consolation would it be to thy mind in seasons of weakness, to believe (to use thy own words) that thou hadst "not been building on the sand." The most prepared will certainly have nothing to boast of, but oh! how much to be thankful for, while all boasting is excluded. The language will be in self-abasement and humility, It is by the grace of God I am what I am.

Most affectionately farewell,

M. J.

*To the Same, when an Invalid at home, 25th of 3rd mo.
1829.*

Seldom as I speak to thee, my beloved, upon spiritual subjects, the secret and almost constant travail of my spirit is, that in times of serious indisposition, when even thought is wearisome, thou mayst be enabled to take comfort, by casting all thy care upon Him who assuredly careth for thee; and though thou mayst be at times deeply tried, because thou mayst seem to thyself to seek Him whom thy soul loveth, and not find Him, yet be not dismayed; only believe, and "He that shall come, will come, and will not tarry." "If we hope for that we see not, then do we with patience wait for it." Do not distress thyself because thou canst not fix thy thoughts on things eternal, but in the simplicity of a little child, commit thyself to the care and keeping of Him who died for thee, and rose again; humbly

seeking for pardoning mercy through his blood, and complete sanctification through submission to the operation of the Holy Spirit in thy heart. If this, my dearest P., be mercifully granted, (which I have faith to believe will be the case,) how comparatively light will be the trial of a temporary separation from dear connexions! they will be resigned in humble confidence, that even the present trial may be among the many which are designed to draw us, as a family, nearer to the kingdom, and prove one of the means to promote our growth in grace, and consequently our meetness for an eternal inheritance.

It is an unspeakable mercy, when increase of disease steals upon the frame, if the patient be preserved from anxiety about its progress. Nothing can enable any of us to get into this peaceful state, but an interest in the dear Redeemer, and the humble persuasion that He will mercifully refine and prepare the immortal part for an inheritance amongst them that are sanctified.

In dearest love and sympathy I write in preference to speaking, as occasioning less excitement on both sides, and am, with the tenderest interest, yet with feelings of resignation to the Divine will, which I am quite sure are not at my command, thy affectionately attached Mother,

M. J.

Short Accounts of PRISCILLA AND MARTHA JESUP, preserved by their affectionate Mother.

FROM a little child our dear PRISCILLA evinced great tenderness of spirit, and at a very early age there is reason to believe she was constantly in the practice of withdrawing from the family, for the purpose of private retirement. She was much concerned for the preservation of her young friends in conduct consistent with our Christian profession, and notwithstanding her lively manners when in company with them, she studied to avoid that trifling way of spending time, in which some are too apt to indulge.

When with those of other societies, a care was obvious in no way to compromise her own principles, but in her social intercourse with them, there was none of that reserve which is too often produced by an unwillingness to appear as a Friend in peculiarity of language and deportment.

Knowing how great her care had been to walk circumspectly in the Divine fear, it was touching indeed in her last illness to hear her exclaim, "Oh! that I had loved my Saviour more!" May such solemn seasons be profitably remembered by all who witness the deep searching of heart which takes place when it becomes more enlightened, and an awful eternity is in prospect.

In the 12th mo. 1828, symptoms of consumption excited our serious apprehensions. She was favoured to bear the fluctuations of this trying disease with cheerful resignation. During her lingering illness she was enabled to cast her care upon her adorable Redeemer, in whom alone she trusted, being humbled under a sense of her own unworthiness. As her illness increased, she unfolded the state of her mind with more freedom: after an interesting conversation with her mother, she said, "I do not wish thee to suppose I am always discouraged respecting myself, but when I feel calm, I am sometimes afraid it is a delusion." "When I look at redemption through the Saviour, what a humbling view it is! Such love!—and yet when we feel this, how unwilling we are to be guided by his Spirit."

One day in the beginning of the 9th month, when she was laid to rest, under the pressure of extreme debility, she said, that if she was sure all was well, (with the immortal part) though we were all so dear to her, she felt as if she could willingly go then; but she thought when the body was suffering, the desire to be released was likely to be influenced by the weight of it, which was not the right feeling, neither was that which is produced by the anticipation of meeting dear friends in bliss; but that the sole desire to depart should be that of being with the dear Redeemer himself.

9th mo. 12th. She requested to be alone with her mother and sister, when she told them that the faintness with which she was frequently tried was partly occasioned by mental exercise: on that morning the

desire of her heart had been, "Oh! that I had loved my Saviour more!" "I feel as if I could flee to Him, and yet I fear I may not obtain acceptance with Him." One or two passages have presented, such as 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom,' and 'In my Father's house are many mansions.' She said, that when thus tried, portions of Scripture generally occurred which might encourage her, but for the fear that it was a delusion of the enemy to lull her into a false rest. She was much affected when relating the above, and the exertion seemed to be nearly as much as, in her reduced state, she was capable of bearing.

Soon after this, on the same day, a dear friend in the ministry visited her, and in testimony expressed his belief that all her sins and iniquities would be blotted out of the book of remembrance—that all her tears would be wiped away, and that there was a mansion prepared for her in her Father's house. After a solemn pause, when about to take his leave, he said, "I believe, dear Priscilla, there is for thee the fulness of assurance that all will be well;" on which the dear invalid ejaculated, "Oh! what a mercy if it be so."

On first-day the 19th, she said she felt something like a calm around her, but seemed fearful that it was a feeling produced by extreme debility.

On the following sixth-day evening she appeared to be discouraged, from not being able to look to the right source for help, and said, that when endeavouring to do so, all seemed confusion. At that time she was much tried with pain, and feared she should not be patient

enough. Conversing with a beloved relative about her near connexions, she said, "I wish thee to tell them all, that I now believe if I am taken, all will be well." At another time, "I have often thought previous suffering is nothing compared to the anticipated joy of being in Heaven"—and afterwards, "I feel as if I could part with you all, if it were to be to-morrow." Her mother then kneeled down, and offered the tribute of thanksgiving that another of her dear children was, she humbly trusted, about to join the spirits of the just of all generations. After a solemn season, dear Priscilla said to one of her sisters, "I know that you will miss me very much, but I have known what it is to *rejoice* for a sister deceased." Several sentences which fell from her lips at that time were so broken, that the whole of them could not be gathered. She was distinctly heard to say, "Think of the glorious change, and of the love and mercy of the Saviour in weaning me from the world. When I was in health, I was convinced that the dear Redeemer died for us—that He died for me."

On the morning of the day she died, she wished her invalid sister Martha to be carried into her room, when she appeared not only calm, but happy and cheerful. In the afternoon, although much altered, she was capable of giving instructions respecting the disposal of some trifling articles, which she did with clearness and composure. She was now rapidly sinking, and as her suffering increased, she expressed a fear lest she should become impatient. When we endeavoured to assist her, she said, "Let me go;" "Pray for me;" afterwards,

“ I do not see my dear father.” When he came it seemed to be a great satisfaction to her, and he was enabled to offer a short but fervent prayer in her behalf.

Within a few hours of the close I observed to her, that it seemed to me scarcely possible that any could *fully* appreciate the value of the Saviour’s sacrifice till brought into such circumstances. While memory remains I think I shall never forget the *sweet expressive look of assent* which beamed in her countenance, as she turned her eyes to me in token of reply.

The solemn close took place about half-past eight o’clock in the evening of the 29th of 9th month, 1829, when the immortal spirit, we humbly trust, was admitted into everlasting rest.

MARTHA, the youngest daughter of Samuel and Mary Jesup, was removed from this state of mutability in the twenty-first year of her age.

For several years she had been subject to frequent attacks of indisposition, and in the summer of 1826 it was discovered that the spine was affected, and not gaining any advantage from other means, she was recommended to make trial of confinement to a horizontal position. Her health appeared, at first, to suffer from this treatment, but in a few months it was evident that her back had greatly improved, and she was daily raised by degrees, for a short time, upon the plane, until she was able to quit it entirely, in the fifth month, 1828. During this confinement Sarah Knight was removed by death, and it was a trial to her affectionate heart, that she could not once visit this precious sister during her

protracted illness ; but she was favoured to submit to this and other privations with much calmness and resignation. From this time she gradually regained her strength, and was able frequently to attend meetings, and derive benefit from taking moderate exercise. It is comforting to discover, from memoranda dated the latter end of 1828, and the early part of the following year, that with this prospect of returning health, her mind was exercised in watchfulness and prayer, accompanied with deep searchings of heart, and very humble views of her own state.

The following extracts from the papers alluded to, and from her correspondence, may prove interesting and instructive to the youthful reader.

“ 11th mo. 1828. Last night my precious mother was attacked with violent spasms. To-day, after reading, she expressed her earnest desires that we might all be preparing for eternity, through faith in Him who died for us. ‘ Oh ! for this precious faith ! In private retirement this evening, I think I was mercifully favoured to cast my burden on the Lord, and (may I say,) to sit at the feet of Jesus, more than has been the case for the past week. Ah ! in that time, omissions of duty, in not occupying a few minutes in private when I should have done so, have prevented my living as near to the Father of spirits as I have been permitted in times past. I trust I have prayed that this sin may be blotted out.’

“ I think I can at times say, in sincerity, ‘ O Lord ! make me what thou wouldst have me to be. Show me the multitude of my sins, and that nothing but the

blood of thy dear Son can blot them out of thy book. Give me faith to believe in Him ; make me to love Thee, O my God! that love may work obedience ; and whether long or short my life, let me never forget Thee ; and give me patience to wait for thy presence in my heart.'

“ I think I may safely, I hope in simplicity, resume my pen ; much, very much, has passed in my restless bosom since I last used it. Yesterday I completed my nineteenth year. When I take a view of the past year, I am constrained to acknowledge that adorable goodness has condescended to lead me in the path that I never should have chosen for myself ; and even when I have held back, and strayed from the only safe way, and pleaded for another course that would involve less self-denial ;—even when I have thus slighted the calls and despised the leadings of a gracious God, He has again showed me that no peace can be found out of Him, and has at times given me ability to believe in his dear Son, as a propitiation for my sins.

“ 12th mo. 17th, 1828. I think I have of late tasted the sweetness of exalted friendship, that in which the concerns of the soul are uppermost ; in which we find that it is in this all-important subject the union of feeling consists. Oh! when tried within, how comforting to believe that a friend we love feels for and with us. But when we thus flee to a fellow-mortal, who we believe partakes of our sorrows, how necessary to remember, and what a consolation should it be to us, that there is One who is above all, who is ‘ touched with a feeling of our infirmities,’ to whom it is a duty and a privilege to flee for relief!

“1828. May we ever feel a congeniality of sentiment, and may these sentiments be founded on the solid basis of *truth*; may they strengthen as we grow older, and may nothing ever appear so desirable to us as to build on the true foundation. Oh! to have an increasingly clear view of the immense importance of eternity compared with time. Let us consider it is for *eternity* we are created, and that time is but the passage to it. I think I do feel something of the inferiority and nothingness of the things of this life, when viewed with those of the life to come; and also of the danger, the great danger, of losing the little we may have gained, and of the need of looking continually to a power superior to our own to uphold us—so soon are we entangled with this world!”

[How often, and how instructively are our pleasing hopes frustrated! In the 6th mo. 1829, a feverish complaint again much reduced poor Martha, and though she partially recovered from this, she was never able to walk across the room without assistance, and from the pain which followed this exertion, it was soon evident that the spinal affection had increased: yet feeling desirous of avoiding, if possible, entire confinement to one position, which would have prevented her being taken into dear Priscilla's chamber, it was delayed for some months, until it became absolutely necessary.]

“6th mo. 1829. ‘They that wait upon the Lord shall renew their strength.’ I know how incapable I am of saying a word aright, and since I dare not attempt to give human counsel, let us endeavour to get deeper and deeper, nearer and nearer to the Source of all good, that

we may be taught by the Spirit of truth ; then we shall not only feel all want of human aid abundantly made up, but shall be enabled to discern if any one unskilled, like myself, offer anything unsuitable. I wish we may both increase in our diligence to get acquainted with the inward Teacher ; nothing, my dear ——, can, I think, be more likely to forward this work, than the daily retirement thou hast mentioned.”

[8th mo. 1829. “ Alluding to her bodily affliction she writes,] “ Oh, my dear ——, that the good effects thou so kindly desirest may be abundantly witnessed ! but how do I fear the end not being answered. Here thou wilt think is wanted a more lively faith. Oh ! it is true. I believe undoubtedly, if our faith were stronger, we should run with greater alacrity on our spiritual journey. And why is it not stronger ? Surely it is because we do not earnestly enough seek and patiently wait for this ‘ gift of God.’ It is here that I fear for myself, so soon am I “ weary in well-doing.” But it is of no avail that I complain of these things to my fellow-creatures ; it is a spirit of lukewarmness, that which, with all our other besetments and sins must be brought to Him who has mercifully invited us to “ cast our burden upon Him,” and seek for a supply of strength to overcome these hindrances in our spiritual course.

“ I afresh feel my situation with regard to dear Priscilla, whom I see only a few minutes in each day, from her increasing illness. Her time on earth is fast hastening to its close. This thought strikes the mind with full force, when I am compelled to see so little of her. But oh ! what need I have to remember who

hath ordered it thus—that He cannot err, and that it is the duty of short-sighted man, not only to submit to his appointments, but to feel it a privilege to be in his hands, and know no will but his.

[Her feelings under this privation are further described in the following notes, addressed to her dear sister Priscilla.]

“ Since, dearest girl, our interviews are ‘ few and far between,’ nature bids me substitute a something in place of that personal intercourse which necessity obliges us for a short time to relinquish. I hope I feel no real controversy with the dispensations of Him whose ways are not as our ways, nor his thoughts as our thoughts.

“ Again, my dear sister, I have taken pencil and paper. I have told thee I enjoy to do so ; but I think that enjoyment increases, because the less I can see of thee the more I prize remaining privileges, which, were my heart sufficiently alive to gratitude, I should be ever ready to acknowledge are still many. ‘ Our blessings brighten as they take their flight,’ and are we not blessed when we know it not?—ought we not to believe that some unseen blessing hovers even here? It is not (always) in a wordy tide that feeling pours itself along ;’ but I feel as if I must say, may the blessing of heaven rest upon thee and upon us all ! Everything else now seems weak and comfortless, does it not ? Now we ought to welcome any trial that may convince us of this ! Oh ! that this conviction may continually abide with me.

“ I hope thou art enjoying thy ride as much as weak-

ness will allow. I live in fancy, and in recollections with nature's loveliness, for I can hardly cherish a hope that she will glow with the splendour of summer when I visit her again. How often do I think of the following lines, when anxiously looking for recovery :—

‘ Oh ! rather let this care be thine,
 Depending on a grace divine,
 To use the portion given ;
 In humble prayer be earnest still,
 That it may be thy Father's will,
 That all that bears the shape of ill
 Might make thee meet for heaven.’”

In the eleventh month, 1829, about two months after her dear sister's decease, she again took possession of her plane, after which for a time her health improved, and she often expressed what relief she found from it.

In the fifth month, 1830, an increase of illness came on, attended with almost total loss of appetite, a slight cough, and such an altered countenance as led her anxiously watching relatives to believe there was but little probability of her restoration.

During this long confinement it is believed that she passed through much mental exercise, though she did not appear to feel at liberty to disclose the state of her mind to any, until about the middle of the sixth month, when feeling increasingly weak and ill, she called her sister to tell her how much worse she was, and described her feelings as different from those she had been favoured with. “ I am so faint. I do not feel calm. I have

no confidence. Some time past I was more comfortable, and when feeling more unwell, I have thought of what dear sister Sarah said—

‘ Trials must and will befall,
 But in humble faith to see,
 Love inscribed upon them all,
 This is happiness to me.’

“ Last evening, when dear father and thou seemed dull, and I thought of getting worse, my feelings about thee were very keen for a time! but all at once I felt that He who cares for one, cares also for another. I then could pray for you all—now I feel most on my own account.’

She then wished to be still for a little while, and after a pause said, “ I feel much better than I did when I called thee; but when I feel peaceful I am afraid to say so, lest I should be too easy.”

After some other observations, she said, “ When I think of that mercy which —— enlarged upon, I think you need not be discouraged about me. Although I feel more comfortable than I have any right to expect, you must not think there is nothing for me to do. I only feel as if I were going a little before, and thus it seems a little thing to leave you, if such a mercy should be granted as to meet again in heaven.” During the conversation, she said she had always been a reasoner, and feared she should almost think away her faith: “ What I want is to trust.”

7th mo. 22nd.—Her mother going to her after she was settled for the night, she said, “ I feel this evening

more as if I had something to anchor on." She was asked whether she did not mean to say she had a confident hope; she answered, "Yes; but I do not like to say much at such times, because perhaps I do not feel enough; and yet, when I *do* possess this confidence, everything seems to give way, and the anxiety about you is taken away, and I feel that I can leave you to better care. This thought lightens the trial; but when I am full of fears everything here seems so precious to me."

25th. First-day morning.—After a time of silence she said, "I feel more comfortable than I have any right to expect;" and observed, that for some days the following line had often occurred to her recollection—

“ ‘ And in a Saviour’s love I feel that I am blest.’ ”

But you must not suppose that I can fully adopt it.—Oh! yes, I think I can, too."

During the last three months of her life, as disease increased, she was enabled to bear her sufferings with calmness and composure, mostly observing silence respecting the state of her mind, whilst her whole deportment evinced that her heart was occupied almost unremittingly in pursuit of that treasure which only is durable. She highly prized the visits of friends who would be likely to enter into religious feeling with her, and her spirit seemed to be refreshed by frequently hearing short portions of Scripture, though she could not read herself.

12th mo. 6th. In reply to some remarks, the dear girl said, "I think I have a Saviour." The next morn-

ing she expressed a fear that she was too calm, but afterwards said, "I think it is the Saviour."

Feeling extremely ill, she said, "I want you all to pray for patience. I feel more confidence; but it is a sad thing to feel more impatient."

On the 8th: "I do feel more of a stay, but so unworthy. I do not wish to feel worthy of it. I want to sink under it, and to keep sunk." She mentioned some young friends with affectionate solicitude, saying, "I wish them well. I wish all well." About half-past nine her sufferings increased, and she asked, "Is this going?" adding, "I am afraid patience will not hold out, and that my faith hardly will." Soon after she appeared very peaceful, and said, "I feel as if I can hope that a seat in the kingdom will be granted me. When I think of this I do not forget you—I think of you all." A belief was expressed that the Saviour was very near her. She replied, "I think He is." Again she expressed her fear lest patience should fail, remarking, "I have muscular strength yet." "We ought to be willing to stay, and suffer, and do a Father's will."

Notwithstanding her faith and confidence in the supporting power and comforting presence of her blessed Saviour had been so preciously renewed, it pleased her heavenly Father, in his inscrutable wisdom, to withdraw the light of his countenance from her; and several hours of mental conflict succeeded, so that a little time after she mournfully said, "I cannot see the Saviour so clearly as I did." During this proving season, she desired that "patience might have its perfect work." She said, "I fear I cannot say 'Thy will be done.'"

With much fervency she added, "Pray that my faith may not fail. I fear that my heavenly Father is angry with me for doubting so much." At another time, "I feel as if I could only say, 'The Saviour.'" It was remarked, "There is nothing else to trust to." She replied, "I cannot trust in anything else."

She appeared to derive comfort from that passage being read to her, "Think it not strange concerning the fiery trial which is to try you, as if some strange thing happened to you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." A hope was expressed, that she was not tried at the thought of a separation from those dear to her, when she answered, "No, I do not feel that so much; but I feel so extremely impatient, and the prospect has been so dark for several hours—no brightness—I do not feel fit to sing praises."

At intervals she felt sleepy, and seemed doubtful if, under the circumstances, it were right to yield to it, when one remarked, what a favour it would be if she were "to awake in his likeness." With great energy she replied, "What an inexpressible favour that would be!"

About nine the next morning she inquired if we thought her near the close, and expressed a fear that she was too anxious to be released, with great fervour adding, "Do pray." For some hours she appeared more free from pain, her breathing became shorter, and she was sweetly tranquil. On being asked if she felt peaceful, she replied, "I think I do not feel otherwise."

About half an hour before her precious spirit was released, with a look of inexpressible sweetness, she exclaimed, "Can it be true!—the gate is open."

She was favoured to pass most peacefully away, about half-past eleven o'clock on fifth-day morning, the 9th of 12th mo. 1830.

AN EPISTLE TO FRIENDS

OF

GREAT BRITAIN AND IRELAND.

DEAR FRIENDS,

PROMPTED by motives of Gospel love towards my fellow-professors, and by a desire for the exaltation of Christ's kingdom in their hearts, I venture to address them on a subject which appears to me to be of the first importance.

I have neither the tongue nor the pen of the learned to employ in this service ; but I believe this ought not to prevent my expressing, in the simplicity of my heart, the exercise I have long been under, on behalf of the members of our religious society, that they may increasingly become a spiritually-minded people ; such were the *primitive Christians* ; such, there is reason to believe, were *our early Friends*. Would it not be well for us to consider by what means we also may be enabled to "walk in the Spirit" with persevering watchfulness. To engage in religious performances with unprepared

hearts, would not promote this desirable end ; but I would encourage all classes amongst us to be *vigilant in waiting for ability* to perform the indispensable duties of mental *prayer* and *praise* : and this not only in religious meetings, and when families are collected for the purpose of reading the Holy Scriptures, but that care be taken daily to dedicate a portion of time, to withdraw from our temporal engagements ; and, even literally, to “ enter into the closet (or private apartment) and shut the door,” that we may be secluded from all outward interruption ; such an effort to disengage our minds from hindering things, it is believed, would prove an acceptable sacrifice in the sight of Him who seeth in secret. And though discouragement may at times be felt, because “ the flesh is weak ;” yet, if there be but a *patient waiting* for holy help, and a steady perseverance in “ looking unto Jesus, the Author and Finisher of our faith,” there is ground to believe, that a capacity would be witnessed, to bow acceptably at the footstool of Divine mercy, and to offer up our petitions for ability to “ lay aside every weight, and the sin which doth so easily beset, and to run with patience the race that is set before us !” Should this address obtain general circulation, I trust it will fall into the hands of many, who can testify, from blessed experience, that at seasons, when they have retired in a state of *dryness* and *insensibility*, light has arisen, and they have been favoured to experience a true “ *hunger and thirst after righteousness* ;” so that they have been made sensible that the Spirit hath indeed helped their infirmities, and made intercession for them.

I do not assert that every rightly-exercised mind will, *at all times*, derive *sensible* encouragement and consolation from this practice; but I fully believe it is nevertheless *our duty* to place ourselves in a situation the most likely to draw down the Divine blessing upon us. There will doubtless be times, when we shall have “the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead;” but this will humble *the creature*, and promote our growth in grace and spiritual advancement, perhaps as much as those seasons wherein sensible refreshment is dispensed. Allow me, therefore, my dear friends, to impress upon your minds the necessity of faithfulness in the discharge of so great a duty as that of “watching unto prayer.” We read that our blessed Lord “spake a parable to this end, that men ought always to pray, and not to faint;” in another place he says, “Verily! verily! I say unto you, whatsoever ye shall ask the Father in my name, He will give it you;” “Ask and ye shall receive, that your joy may be full:” and again, “If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.” Surely the encouragement thus held out by the highest authority should strengthen our faith in his promises. “Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

To those who thus reverently wait upon the Lord, I believe it seldom occurs but that a renewal of spiritual strength is experienced, and a degree of ability witnessed

to offer up our petitions “unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.” And who that has been thus exercised in the opening of the day, but would be impressed through the course of it with a sense of the necessity of endeavouring to cherish the spirit of prayer: that when he mixes with society a holy restraint may be felt, lest there should be any departure from the paths of duty. This watchful disposition of mind would neither be productive of a gloomy reserve, nor preclude the enjoyment of social intercourse; but would expand our hearts in love and charity towards our fellow-mortals, and in desire that we may be preserved from putting “a stumbling-block, or an occasion to fall in our brother’s way.” Who does not see the spiritual advantage that would result from having the mind thus impressed, day by day, with a sense of its duty to God and man; and with a conviction that, in order to perform this duty, Divine assistance must be reverently waited for?

Thus, sensible of the incalculable benefits of retirement, I am anxious to prevail upon all my friends to avail themselves of the privilege, to press through the crowd of impediments which may obstruct their perseverance in this important duty; should they even seem, when faith is at a low ebb, like insurmountable difficulties. It is admitted, that, in some situations in life, the time devoted to this purpose, must of necessity be short; but if very little time can be prudently spared from domestic or other *duties*, that little, rightly spent, may prove as acceptable to the Searcher of

hearts, as the widow's mite which was cast into the treasury. Again, persons in health, by early rising, may always secure a portion of time for this important service, before the occupations of the day commence. Thus, the man of business may be enabled to cultivate the spirit of prayer; and, if his "eye be single," his whole body will "be full of light;" so that his spiritual perception will be quick, and he will the more readily discover the snares which the adversary of man's happiness is continually laying to entangle the unwary. If this watchful state of mind be cherished, devotional feelings, there is every reason to hope, will so prevail in the evening, that sleep will not be given to the eyes, nor slumber to the eyelids, until some time has been spent in reverently drawing nigh unto Him, whose we are, and whom we ought faithfully to serve.

A mother, whose incumbrances may be many, in attending to her infant charge, and to other necessary cares, will find that a few minutes thus spent in reverential awe, at the footstool of Divine mercy, will not be, to her, time lost; on the contrary, she will thereby be enabled to cast her care on Him, who is "touched with the feeling of our infirmities," and be encouraged to commit the keeping of her soul, with the souls of her offspring, to a faithful Creator.

In an especial manner I wish to encourage diffident minds, who may be tempted to think it almost presumption in them to expect that the spirit of prayer should be vouchsafed to any so unworthy as they feel themselves to be. May such be animated to begin and persevere in the practice here recommended; for there is

no doubt with me, if they thus present themselves before the Lord, in humility and abasedness of soul, but that the blessing which they seek will be mercifully dispensed.

And, oh ! how thankful should I be if any nominal professor amongst us, who may have forgotten his heavenly Father, or neglected his duty towards Him, days without number, might be awakened to a sense of his dangerous situation ; and should any such be so smitten with remorse as to fear that his iniquities will for ever separate between him and his God, let him not despair, but remember that the Saviour declared, " I came not to call the righteous, but sinners to repentance." Instead, then, of the awakened soul endeavouring, like our first parents, to hide himself from the all-seeing eye, because he is afraid ; let him consider how awfully affecting it would be, if, in such a state of alienation from his Maker, he should be summoned to appear in another state of existence, before the Judge of all the earth. May such an awful reflection induce him to flee to our great Advocate, " Jesus Christ, the righteous," who is " the propitiation for our sins ; and not for ours only, but also for the sins of the whole world ;" trusting in his mercy, who is " able to save them to the uttermost that come unto God by him ; seeing he ever liveth to make intercession for them." Let all such be encouraged to humble themselves " under the mighty hand of God," and listen to the apostolic counsel, " Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The poor penitent, humbled under a sense of transgressions, waiting upon the Lord in daily retirement, and patiently "bearing his indignation, because he hath sinned against Him," will come to witness a capacity to "sorrow after a godly manner," and, in a degree of faith, to adopt the language, "Lord, if thou wilt thou canst make me clean;" and if he sincerely confess his sins, God is "faithful and just to forgive him his sins, and to cleanse him from all unrighteousness." Then will he be enabled to "pray with the Spirit and with the understanding also." May persons of this description come, taste, and see for themselves, that the Lord is gracious; that He is mercifully disposed to "heal their backslidings and love them freely." If these submit to have their steps ordered of the Lord, they may in due time be enabled experimentally to adopt the words of the Psalmist, "I waited patiently for the Lord, and He inclined unto me, and heard my cry; He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth, even praise unto our God."

Those who have been measurably purified and enlightened, so as to have a deep and abiding sense of the incalculable value of immortal souls, and what is due from dependant creatures towards the Author of our being, will not only experience a living exercise of spirit on their own account, but will be likely at seasons to feel their hearts enlarged to supplicate for their families, their connexions, their friends, and the whole family of man, agreeably to the advice of the Apostle

Paul, in the First of Timothy, 2nd chap. 1st to 6th verse, viz. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.—For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." This comforting assurance of the universality of the love of God, may encourage us to intercede for those who appear dead in trespasses and sins, when we are favoured with access to the throne of grace, even as the same apostle exhorts, "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." Many indeed are the iniquities and transgressions which abound in this land: some of its inhabitants who have the form of godliness, are, it is to be feared, strangers to the power thereof: there are others who have even "denied the Lord that bought them," and are in danger of "bringing upon themselves swift destruction." Because of these things, the hearts of the righteous among the various religious denominations, are made sad: perhaps justly fearing, lest the awful language should, in effect, go forth from the Most High: "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" I have a firm persuasion, that sincere prayers have been offered up by many, for the continued extension of that Divine mercy which has hitherto pre-

served and distinguished this highly-favoured nation in a remarkable manner. Here I would enforce on the minds of my fellow-professors, the necessity there is for a guard on our part, on the one hand, that we do not engage in any devotional act, in the activity of our own will; and on the other, lest we should, through unwatchfulness, indifference, and the love of ease, deprive ourselves of a capacity to "know the mind of the Spirit," whereby we may be enabled at times, acceptably to petition that the spirit of infidelity may be checked, and that those whose precious souls are in jeopardy, may yet be turned "from darkness to light, and from the power of Satan unto God."

Finally, my brethren and sisters, may "the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. AMEN."

MARY JESUP.

HALSTEAD, IN ESSEX,

1st of 5th month, 1820.

THE END.

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